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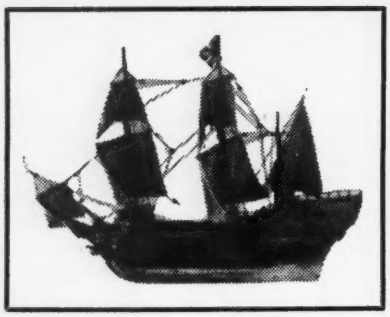
GERALD B. WINROD ★ EDITOR



THE MAYFLOWER COMPACT

FOR SEVERAL MONTHS a British shipbuilder, Stuart Upham, has been directing the construction of a new Mayflower fashioned in every detail like the frail vessel (see above likeness) that braved the Atlantic in the winter of 1620. His docks are located at Brixham, England.

As this Defender goes to press, Mayflower *II* is on its ocean route as a friendship gesture on the part of Britishers for Americans.

The plan was conceived by Warwick Charlton, English expert in public relations and former soldier with the Eighth Army. He says: "I hit upon this idea while I was fighting alongside American boys in North Africa, Italy and France. I knew nothing whatever about ships, but I did know the Pilgrim's story. And what an inspiration that is! I struck a wall of negatives for ten years, but I stuck to my idea."

The first barrier was the fact that little was known about the original Mayflower, which was just an old tramp square-rigger available at low cost to Pilgrims wishing to cross. There were 19 other vessels called by the same name mentioned in English records of that period. The few contemporary publications that announced the historic crossing scarcely mentioned the ship's name. We look back upon this fact and consider it ironic. Several experts went to work and finally pieced together the complete story of the ship's construction.

An exact duplicate was constructed. "If a couple of original Pilgrim Fathers walked in, I reckon they'd recognize the ship," said Mr. Charlton.

THE little company of pious Pilgrims came out the old world, not in the spirit of the Conquistadors seeking gold, but humble refugees fleeing oppression, searching for a place to enjoy religious freedom. The missionary motive caused them to risk their lives in the search.

They came, bringing not a sword, but tools, school books and, most important of all, an open Bible. There were 104 souls on board the tiny Mayflower when it set sail from Plymouth, England for the shores of what is now Virginia. A grant of land had been given them, at that place, by the London Company.

Storms blew them off their course. Finally they landed far to the north on the bleak shores of Cape Cod Bay. From the start, the Pilgrims faced serious problems. For one thing, they did not have a legal right to remain at the place of embarkation because it was outside the boundaries of the London Company.

A strange, unmapped wilderness was before them. Incredible privations were ahead. The climate and food were unfamiliar. Shelter from cold, wintry blasts was lacking. Savage animals and tomahawking savages lurked on all sides. Death took toll of half their number the first year. But those who survived remained undaunted.

A colony took root. Other colonies were organized in the same spirit. They were thrown on their own resources and became self-sustaining. Town meetings for discussion of problems and the forming of policies were instituted. Practical methods of self-government were developed. Above all, churches were built and well-attended.

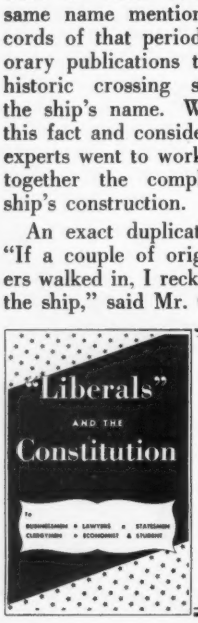
Decades later, looking back upon the infancy of the new world, Bishop Frank M. Bristol was inspired to write: "When it is remembered that Columbus desired to spread the gospel to the uttermost parts of the earth, that his expedition of discovery was begun in prayer, that he insisted upon the worship of God as one of the duties of the ship's company, that after a voyage of seventy days on an unknown sea the sight of the new world was greeted by the exultant sailors with the 'Te Deum,' that magnificent thanksgiving to God, that Columbus sprang upon the new world, planted the Cross and knelt in prayer; and when the history of America is remembered from that great hour to this, the Christian thinker sees in it all the hand of God, leading a devout genius to the execution of a Divine plan."

★ ★ ★

IT WAS a bleak December day in 1620, when the Pilgrims set foot on soil which they later named Plymouth, in honor of the English town where the voyage started. History has it, that they landed near a granite rock (Plymouth Rock) which was immediately put to use as an altar of prayer. Realizing the need of proceeding according to an orderly plan, they assembled in the cabin of their battered ship and drew up a document known as the "Mayflower Compact."

It opened with the words, "In the name of God, Amen" and continued: "Having undertaken, for the glory of God and advancement of the Christian faith and honour of our king and country, a voyage to plant the first colony in the northern parts of Virginia, (we) do by these presents solemnly and mutually, in the presence of God and one of another, covenant and combine ourselves together into a civil body politic; ... and by virtue hereof to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices from time to time as shall be thought most meet and convenient for the general good of the colony ..."

Among the names signed to the Mayflower Compact were several that became prominent in early American history: William Bradford, William Brewster, Myles Standish and others. It contained the basic concept of the system that developed in the new world — namely, that government must depend for its authority upon the will of the people.



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DEFENDER MAGAZINE

THE HOXSEY TREATMENT

HARRY M. HOXSEY, N.D.
DALLAS, TEXAS

THE HOXSEY method for treating cancer is essentially Chemotherapy. For more than 50 years my father and I have been treating cancer in human beings — not in mice or rats — with a great degree of success by means of chemical compounds and without the use of surgery, radium or X-ray.

We consider cancer a systemic disease. We are convinced that without exception it occurs only in the presence of a profound physiological change in the constituents of body fluids and a consequent chemical imbalance in the organism. This concept, based on extensive practical experience in treating thousands of cancer cases, is in full accord with medically-accepted research.

For example, a boy bites his tongue in football practice and a sore appears; later it turns out that he has cancer of the tongue. In the course of the same year hundreds of other boys undoubtedly bit their tongues in precisely the same fashion, yet they did not develop cancer. It would appear obvious that in this case the bite was merely the mechanism that triggered the outbreak of the disease. Its real cause must be sought elsewhere, in the basic body chemistry and cell metabolism of the afflicted lad.

We believe that the organism's attempt to adapt itself to the new and abnormal environment produced by the chemical imbalance causes certain changes (mutations) in newly born cells of the body. The mutated cells differ radically in appearance and function from their parent cells. Eventually a viciously competent cell evolves which finds the new environment eminently suitable to survival and rapid self-reproduction. These cells are what is known as cancer.

It follows that if the constitution of body fluids can be normalized and the original chemical balance in the body restored, the environment again will become unfavorable for the survival and reproduction of these cells, they will cease to multiply and eventually they will die. Then if vital organs have not been too seriously damaged by the malignancy (or by surgery or irradiation) the entire organism will recover normal health.

That in brief is the theory of the Hoxsey treatment. We are convinced that cancer cannot be cured successfully as an isolated phenomenon, unrelated to basic body processes. We attempt to get at the roots of the disorder through the blood stream, rather than deal merely with its end result. Our primary effort is to restore the body to physiological normalcy.

We have a basic medicine which, taken orally, accomplishes this purpose. It stimulates the elimination of toxins which are poisoning the system, thereby corrects the abnormal blood chemistry and normalizes cell metabolism. Its ingredients are not secret.

As a typical *external* case take H. W. Robbins of Rush Springs, Oklahoma. He first came to our clinic in April 1948 with a large sore on the lower lip. A biopsy taken at that time revealed epidermoid carcinoma Grade 2. Two months after he was put on our treatment the cancer dried up and fell out. Five months later clean scar tissue had entirely filled the hole in his lip. When extensive tests showed no evidence of malignancy he was discharged as "clinically cured."

As a typical *internal* case take Mrs. Laura Bullock of Macon, Georgia. She first came to our clinic in November 1953 with a biopsy report showing cancer of the rectum. Her doctor said it was inoperable. She was having as many as 19 hemorrhages a day, during the preceding year had received a total of 152 blood transfusions, was unable to do any of her household chores. A week after beginning our treatment the hemorrhages ceased; within two weeks she could get around the house without difficulty; within four months she gained 26 pounds. In April 1954, physical examination, laboratory tests and X-rays showed no evidence of cancer anywhere in her system, and we discharged her as "clinically cured."

She is directed to come back every year for a check-up. If at the end of five years there has been no recurrence of bleeding, pain or other symptoms of the disease, and she continues to lead a normal life, and our tests fail to turn up any signs of cancer, we will consider her absolutely cured.

There is one essential difference between the Hoxsey method and conventional cancer treatments which cannot be demonstrated in the laboratory, brought out by investigation or proven by research. Nevertheless we are sure that it plays an important role in the amazing results obtained at our clinic.

We offer the condemned victim what other doctors deny him: hope, and a fighting chance to conquer the dread disease. They tell him: "You are going to die." We say: "You have a chance to live!"

Address all communications, including requests for information regarding the purchase of advertising space, to The Defender Magazine ... Wichita, Kansas. Entered as second-class matter January 22, 1927, with the Post Office of Wichita under the Act of March 3, 1879. Published monthly.

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MRS. SMITH WRITES HER CONGRESSMAN

IT IS SAFE to say that members of the House and Senate at Washington have received, during the present session of Congress, at least 2-million letters and petitions from "the folks back home" ... asking them to do everything in their power to save the Hoxsey cancer treatment.

This expression of public opinion, originating at the grass roots, has become a matter of concern to groups who stand to lose billions (not millions) of dollars when the inexpensive Hoxsey cure gains general acceptance.

The American Medical Association expresses this *concern* in the accompanying editorial reprinted from the current issue of its official journal. In an effort to negate the effect of the avalanche of letters and petitions, leaders of the Association are asking "physicians who have seen the effects on cancer patients who have attempted to obtain relief through patronizing the Hoxsey Clinics" to launch a letter-writing campaign aimed at influencing members of the Congress against the Hoxsey system.

If these doctors wish to be fair, they will also explain "the effects on cancer patients" whom they have "seen" cut, burned and bled by surgery, X-ray and radium.

Some Senators and Representatives, hearing from their constituents, have turned to the Food and Drug Administration for information to help compose answers. This branch of the Government is spending enormous sums of taxpayers' money trying to destroy the treatment. Just what would cause members of the Congress to think unbiased facts might be available at such a source is not clear!

Mrs. Marguerite Smith of Santa Maria, California wrote her Congressman, Mr. Charles M. Teague, and received in return a typical package of Food and Drug Administration trash ... including a copy of an anti-Hoxsey speech delivered by Congressman Oren Harris of Arkansas.

Thereupon, Mrs. Smith wrote and mailed the enlightening letter which follows:

312 N. Elizabeth
Santa Maria, California
May 8, 1957

Hon. Charles M. Teague
House of Representatives
Washington, D. C.

Dear Congressman Teague:

A few hours ago I received your letter, with enclosures from Congressman Oren Harris, Chairman of the House Committee on Interstate and Foreign Commerce.

In a long lifetime I have witnessed many,,and read of and heard of, many gross injustices being done against humanity, truth and justice. History is replete with such illustrations.

It is very clear from the material being supplied by Congressman Harris and the Food and Drug Administration, much has been omitted, and much misinterpreted. Under separate cover I am mailing you a copy of the book, "The Pittsburgh Trial." It may give an idea as to how, through technicalities or legal twists, a grave miscarriage of justice can occur. Please read the case histories in the back of the book demonstrating the cure of cancer by the Hoxsey system of treatment.

Cancer is a billion dollar business — it is BIG business. That should be kept in mind. At $300 to $400 for a maximum charge for treatment and some not paying anything, the Hoxsey Clinic cannot possibly make any money, and is reliably reported to incur deficits at regular intervals. This, I am told, is made up by Dr. Harry M. Hoxsey himself, who is reputed to be a man of means from the oil business, and a humanitarian. He must be.

You will note that in oral instructions to the jury, the judge in the Pittsburgh trial stated that the Government took the position that cured patients "were not helped by the Hoxsey treatment," and "the government contends that they received adequate medical treatment *before* visiting the Hoxsey Clinic" — that is, surgery, or X-ray or radium sufficient to effect their improvement.

It was the government's position, for instance, that Richard Metzgar, who is described as a cured sufferer of Hodgkin's disease, was not suffering from cancer in the first place, but from an inflammation of the lymph.

Congressman Teague, I read a description or record of the Metzgar boy's case, and if ever a boy was sick enough to die and given up to die by the medical doctors who could do nothing for him, that boy was. The Hoxsey Clinic cured him when he was at extremity. I think he was 17 years old when he took the treatment 9 years ago.

Now, as a sensible and intelligent man, I want to ask

AN EDITORIAL

Reprinted from the Journal of the American Medical Association

Concerning the activities spearheaded by a Mr. Gerald Winrod, who publishes a magazine of alleged religious quality, there has been a considerable response on the part of a surprisingly large segment of the population, directed to the Congress, asking for a Congressional investigation of the Food and Drug Administration.

It is suggested, particularly to those physicians who have seen the effects on cancer patients who have attempted to obtain relief through patronizing the Hoxsey Clinics, that they write their Congressmen, outlining briefly such experience.

The physicians and others may wish to express their appreciation of the need of this agency to develop a continuing educational and enforcement program against this and other forms of quackery.

The work that this Agency does in the protection of the public in this country cannot be measured in terms of dollars and cents: yet it operates on one of the lowest budgets in the government.

The Hoxsey promotion may be the greatest immediate problem but it is appreciated that there are other so-called treatments or cures that merit Federal regulatory action.

you: How could the government possibly know the true facts or circumstances pertaining to the healing of these cases *years after* the healings took place? The medical records are clear — these people were far gone with what was considered incurable states, and were given up to die. How fantastic can we get? How does a government witness dare to stand up and make such ridiculous statements?

To say that the patients, very near dead, who began a miraculous climb upward right after beginning the Hoxsey treatment, were suddenly by some impossible process helped by the terrible treatment (surgery, X-ray, radium) they had formerly received, and which had only resulted in their constant decline up to that point?

I *know* what happened in the case of one of my best friends — of the almost miraculous change that began to take place as a result of the Hoxsey treatment, and the continued improvement.

If this treatment only resulted in lengthening life and in making the patients comfortable for a long time, it would be worth everything. The Clinic does not claim to cure every case of cancer, never did make such claims. But if it cures or helps 75 per cent (or even 50 per cent) of those who go there all cut and burned and disfigured and tortured and financially ruined (many of them having spent all on medical doctors and hospitals) it would be worth everything as a boon to humanity.

I feel that there is a concerted effort being made all over the nation, both federally and through the states, to put all practitioners of healing, and all researchers, except those under the tent of the American Medical Association and the cancer societies, in a strait jacket.

Our American people are being scared to death and bled white for donations allegedly to fight cancer. And I think $27,000,000 was collected last year by one society. The medicos admit they still have not made much progress, if any, and yet they want to throttle anybody who appears to have a remedy that will help in such dire conditions. They would squash good chiropractors, naturopaths, and all others who are often successful where medical doctors fail.

If the American people are not alerted on health matters, they will grow weaker and weaker, with sprayed vegetables, artificial fertilizers, devitalized grains and cereals (you can't put the good enzymes back the way nature had them) and all kinds of food additives and colorings and preservatives. And cigarettes, for they too are poison. Only about 5 per cent of the poison can be filtered out.

Does the Food and Drug Administration say anything about all this? If they had the welfare of the American people at heart as deeply as they should have, would they not do more about the cigarette danger, the preservatives and drugs used in our foods?

I believe we are approaching cancer at the surface instead of going back to the cause — to food, which is basic. And cigarettes. How can a human being have his lungs filled with oxygen to purify the blood stream, and at the same time have them filled with cigarette smoke?

But the tobacco industry is powerful. And cancer is big business, too.

The Hoxsey Clinic has won many cases in courts when attacked by the medics. The cured patients take the witness stand with their records — records from famous clinics and hospitals, showing their dire condition when they at last arrived at Hoxsey Cancer Clinic.

No one, not even the United States Government, should be able to say, "These people did not have cancer in the first place," or "They were already being cured by the surgery or X-ray or radium they had had!" Some of them were so near dead, like my friend mentioned above, that it is a wonder they ever got to Dallas.

Many Christian people are praying that the Hoxsey treatment will remain and be available. Do you remember the persecution of Sister Kenny? And who uses her polio treatment now? Persecution undoubtedly shortened her life.

As to Dr. Winrod, smeared in the Food and Drug literature sent you, the report of the "mass sedition case" of 1944 is very misleading. Dr. Winrod incurred the undying hatred of the Communists at that time, and is still the object of their hatred, as he was one of the first in this country to comprehend the real danger.

I would not be at all surprised if there is not, sub rosa, a Communist element in the present persecution or, at least a Communist factor hidden from sight. Dr. Winrod is a foe of Communism, and has been for a lifetime. He was completely exonerated of the charges made against him in the case.

It is significant that everywhere in their charges, the Federal Government alleges that the Hoxsey treatment is worthless only for "internal" cancer. They do not deny its efficacy in skin cancer. But they dare stand up years later and claim that "internal" cancer was not cured because the patient never had it (in spite of diagnosis by recognized authorities), or that the patient was suddenly boosted from a steady decline and almost death state to a climb upward to health, by the burning or surgery or radiation he had already had. How impossible can some men be?

Sincerely yours,

(Signed) Marguerite I. Smith

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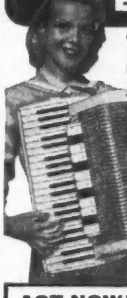

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RIGHTEOUSNESS ESTABLISHED

Sermon Of The Month

DR. BOB SHULER
LOS ANGELES, CALIFORNIA

"In righteousness shalt thou be established." Isaiah 54:14.

GRACE does not abolish righteousness. The new birth is not an end within itself. It is a beginning. It is the beginning of a life. Both the Old and the New Testament seem to sum up the graces and activities of that life in one word — righteousness!

Salvation from sin and hell should be preached. Such a salvation is real. It is all-important. But salvation unto righteousness is also all-important.

It is true that man's soul is no longer under the law but under grace. However, man's life is under the law. It is under the law where I live. We are saved by grace, kept by grace, filled with grace, given power and courage because of the grace of God that abounds unto us. But in no sphere of life and in no realm of human activity or relationship does that grace relieve us of the demands of the law.

"Thou shalt not kill" still stands. "Thou shalt not bear false witness" still holds. The Ten Commandments remain God's law. If grace can save a soul from hell, if grace can hide a multitude of sins, if grace can make a man free from the chains of sinful practice, then grace can fruit in right living, in correct deportment, in blameless behavior — in righteousness!

There is a false and vicious doctrine going the rounds these days. Some men tell us that the flesh is unimportant in the Christian life, just so the spirit is right. Certainly you should not run off with another man's wife; but if you do, be sure to keep your spirit right while you are at it!

Such men explain that the flesh is very weak and that even Paul found his members quite unruly. So they major on grace inside the heart and are not so particular as to how grace fruits at the finger tips. If grace makes them happy, they are content, even though their feet travel forbidden paths.

PERSONAL RIGHTEOUSNESS

If Christ's power to save does not go deep enough and work a miracle in man sufficient to make him straight and clean and strong and courageous after he is saved, then something is lacking. It is not enough to be saved if you quit there, glorious as is the transaction. It is enough only when the fruits of the Spirit appear. It is enough only when the grapes are seen on the grapevine and the figs ripen on the fig tree. There is too much of being saved *from* and not enough of being saved *to!*

Note that the prophet speaks of an established Christian. Your status is established by your righteousness. Righteousness becomes your credentials. Men about you would consider you a poor disciple of Jesus Christ, a sorry ambassador from the throne, a most unworthy representative of God on earth, if you got drunk, gambled, lied, and committed other grievous sins day by day.

Evangelist John B. Culpepper told, in the revivals he held years ago, of a drunkard who was supposedly converted in one of his evening services. He told how the man shouted and thanked God for his release from the drink habit. The friends and neighbors of this drunkard were enthusiastic. His wife praised God. His children came forward to kneel at the altar. It was a great evening. The whole town was stirred.

However, Culpepper said he got a shock next morning as he walked over to the post office and saw that converted drunkard's old gray horse hitched in front of the saloon. The same old hitching post! In front of the same old saloon!

The grace of God, genuinely wrought in the heart of man, works a transformation in hitching posts. It revamps environments. It wrecks companionships. Old things pass away literally. New things are in evidence. Then men come to know that you have this new life by the way you live it. No man's testimony can ever be more eloquent or convincing than his daily life is genuine.

INDIVIDUAL RESPONSIBILITY

Righteousness is a personal matter. We dare not talk of social righteousness until there is personal righteousness. Society will never become cleaner and more wholesome than the people who make it up. Man cannot have social justice until individuals deal justly. This thing of making a new world begins at home. A new world is not produced by formula. It must be produced by people, the right kind of people.

I cannot conceive of a new world wrought by folks of whom forty per

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cent cannot retain their personal loyalty to their own wives and husbands. I noted recently that New York City is to have fifteen thousand saloons. When fifteen thousand saloons get through with the personal sobriety, honor and virtue of New Yorkers, you can imagine how well fitted they will be to build a new world.

An authority which few of us doubt, connected with our national government, tells us that the majority of Americans are engaged in gambling in one form or another. How can committees and delegations build a new world out of such material?

During World War II a nationally known radio entertainer suggested that we shave the heads of all wives who were untrue to their husbands, fighting our battles overseas. She estimated that there was abundant evidence to justify the shaving of half a million female heads. When our womanhood stoops to such personal levels, it takes a genuine optimist to talk of building a new world.

America needs a revival of individualism. The individual must get right, be right, do right, before the social order can be made righteous. Here I part company with many good men who are seeking to move the world in bulk toward some kind of universal righteousness. This thing of putting a tent over all humanity and making the whole lump good by some kind of alchemy known to the experts is a false assumption. The history of the race disproves its effectiveness.

NATIONAL RIGHTEOUSNESS

When Christ comes into a man's heart and produces in him, and flowing out of him, a righteous life, then that man is ready to start the leaven going and working. He can, and will, join himself to others who have been thus transformed. But the leaven must attack every particle within the lump. Each particle must be leavened.

The work of grace must leap, as it were, from heart to heart, and evidence itself in life by the side of life. This is Christ's plan. This is His process. It works. Personal salvation is the New Testament way. Mass or bulk salvation is a sorry invention of impatient and mistaken theorists.

I am told that in Africa a whole tribe of natives was converted and taken into the church by the signing of the name of the chief of that tribe. In India very similar attempts are being made. Here in America we have scholarly leaders who are not content to wait on the slower processes of personal salvation.

They are now contending that we should all get together as a great whole — Jews, Gentiles, Catholics, Protestants, Mohammedans, Buddhists, Confuscianists — and, loving each other, gradually work our way toward the truth and righteous living. They talk union contantly.

But God's processes are not in union. He teaches division. "Be ye separate." "Come out from among them." You cannot "serve two masters." Neither can you walk two paths.

Christ was content to attack the individual heart and life. Slow as it would appear to be in its march toward the solution of the world's problems, that plan has never been improved upon. The larger substitute at times appears inviting, but it does not work.

However, there is a national righteousness that is stressed and insisted upon in God's Word. The Old Testament forever contradicts those who claim that the Gospel is wholly a personal message. "Righteousness exalteth a nation." "Blessed is the nation whose God is the Lord." "When the righteous are in authority, the people rejoice." The prophets were continually preaching to nations, to rulers, to princes and kings, to leaders of armies. Indeed, God held communities of people responsible for their acts as communities.

This brings a very definite responsibility to the Christian. I have met a great many folks who not only do not participate in community movements toward reform and betterment, but claim that a Christian should stand aloof from such activities. I have been condemned by such saints because I took part in political campaigns in an effort to elect clean and honest public officials. With something akin to a sneer these lovely souls have called me a "moral reformer," and suggested that I should "preach the Gospel."

GOSPEL INFLUENCE

What is the Gospel? Undoubtedly all truth is God's truth, and we are told

—Continued on next page.

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that the Gospel is the truth of God. The Book speaks of preachers of righteousness. I am never afraid of being outside good Gospel territory when I am proclaiming and defending righteousness.

The Gospel is comprehensive. It is far flung. It is tremendously wide and deep and full in its challenge. I doubt if there is any good, wholesome, clean, pure, lovely, strong, courageous virtue known to man that is not on the shelf ready for the customer when it comes to dealing out the Gospel.

Elijah preached the Gospel to Ahab. Paul preached the Gospel to Felix. Yet in both instances the preacher was dealing with righteousness. Paul was speaking not only of righteousness but of temperance or self-control. Both were speaking to men in high seats of authority and power.

Both preachers failed, because the men they spoke to would not accept the will of God in and over their lives. Yet had these two preachers succeeded, two nations would possibly have been tremendously influenced for righteousness. We doubt not that Elijah and Paul were anxious, both for the souls of the individuals with whom they dealt, and for the nations that might be blessed and benefited.

The so-called "social gospel" is a misnomer. The Gospel is one Gospel. Its first and primary message is of redeeming grace. It announces the terrible fact of sin and the only remedy. Nothing can be substituted for that central theme. Any substitute for the fountain of cleansing, opened in the house of David, will be ineffective.

There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains,

is still sound theology and the statement of effective remedy. But when once the Gospel of grace, preached by Paul, by Luther, by Wesley, by Moody, by Sunday, and by all the great soul winners of all times, has been proclaimed, we are ready for its application, for its fruitage, for its permeating influence, for its ever-enlarging activity.

REVIVALS NEEDED

This truth brings us face to face with the practical lives we and others live, and our obligation to live righteously and to stand at all times for righteousness. There is no clash between evangelism, personal salvation, and a glorious revival on the one hand, and a crusade for moral reform on the other. The great moral reformations have been led by the soul winners of the centuries.

Wesley's revival was the beginning of the battle against human slavery that resulted in the Emancipation Proclamation of Abraham Lincoln. Three men had more to do with driving liquor from America, in the mighty crusade against intoxicating beverages, than any other dozen of their fellows. They were Sam Jones, George Stuart and Billy Sunday.

They were the three leading evangelists of their generations. Had the character of revivals they held continued, and had we continued to produce mighty heralds of evangelism such as they, liquor would never have come back to blight our land. They were preachers of personal salvation that fruited in moral reform and social betterment. They delivered themselves on behalf of righteousness.

As I said in the beginning, the prophet is proclaiming that righteousness as the foundation, the undergirding, upon which we may establish ourselves. It pays a man in business to be a righteous man.

A rascal may flourish for a moment, but his prosperity is not enduring. Gangsters and racketeers have been building fortunes in America, but they have been like moths flitting about candles. Right and truth finally ascend the throne. Herein lies a fundamental law that belongs to God's processes. "Yet have I not seen the righteous forsaken," said the wise man.

This is also true of nations. When Ezra was working out the redemption of his nation, he proclaimed a day of fasting that the people might inquire of God as to a "right way for us, and for our little ones, and for all our substance." America is in grave need of finding "a right way."

The whole social order travails. There is deep anxiety and foreboding among seriously thinking people everywhere. Unrighteousness has brought the world to the very brink of chaos. Some of us wonder if there is any hope for peace and justice in the United Nations and the signing of pacts between major powers unless such activities are shot through with fundamental righteousness such as is found in Jesus Christ alone.

There is no other way. Nor is this righteousness something that we can produce by pious resolutions passed in our conferences and assemblies. It cannot be achieved by the signing of the names of dignified delegations of affiliated nations to constitutions and pacts. It is not the work of man's hand or brain. The laboratory and factory cannot put it out.

Here it is: "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

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IN THE UNDERGROUND CHURCH

DR. JAMES L. ANDERSON
LODI, CALIFORNIA

This picture of Dr. Anderson was taken at the entrance of the recently-discovered Underground Church in the Garden of the Tomb at Jerusalem. Jordan immediately after his dangerous descent on a swaying rope ladder. He was at the time exhausted and soaking wet from the experience.

IN JULY OF 1956 I had the thrilling experience of making the dangerous descent under the Garden of the Tomb in Jerusalem, into what is now generally referred to as the Underground Church. This is the story of that experience.

Some Defender readers will be hearing of this thrilling archaeological discovery for the first time. I shall therefore sketch into the narrative certain details as background.

Since the discovery by General Gordon about 70 years ago, of a rock cut tomb answering to all the requirements and descriptions of the resurrection tomb given in the four Gospels, biblical archaeologists have reverently and scientifically examined every new bit of evidence that has come to light from this area.

The conclusion of those capable of evaluating these disclosures, is that the Garden Tomb is absolutely authentic. The evidence of the tomb cross-checks with, and confirms, identification of the rocky hill overshadowing the tomb, and the garden, as the true site of the crucifixion and resurrection. The cross on which our Lord died was actually a very short distance from His place of burial.

When new evidence connecting this area with Christianity was brought to light in 1954 and 1955, the world of biblical archaeology was again alerted. The Underground Church was rediscovered by Rev. Solomon John Mattar, Warden of the Garden of the Tomb, and released through the radio and The Defender Magazine by Dr. Gerald B. Winrod. Mr. Mattar is also director of Defender foreign missionary work in the countries of the Middle East.

It has been presumed for centuries that a huge rock cut excavation under the Resurrection Garden was a cistern. A pipe connected to a pump on the surface syphoned out the water for irrigation. One day, late in 1954, the pump no longer was able to bring up any water.

Wondering why such a huge cistern would run dry, Mr. Mattar made a rope ladder and accomplished the dangerous descent to the bottom. Not only did he find that the water was escaping through a crack in the rock, but realized, because of various observations, that the place had been at some time in the past used as something other than a cistern. Discoveries inside the so-called cistern left no doubt that, regardless of origin, it had been connected somehow with the early Church.

OTHER DISCOVERIES

Because of the publicity given this discovery through the Defenders organization, money was raised for archaeological excavations and the work started in 1955. Tons of earth were moved from the surface above the cistern.

During the centuries, 10 to 15 feet of earth and debris had accumulated. While the excavators were digging, they came upon the foundations of an ancient building which had once stood in the garden at surface levels.

There now remains no question that a structure, a place of worship, once stood above the Underground Church, right up against the rocky side of Calvary's hill. This edifice incorporated the tomb.

I carefully traced these foundations as recently uncovered and found that my conclusions checked with those of Mr. Mattar and other archaeologists. Someone has called the Garden of the Tomb "a hangout for the early Christians." We cannot be sure who built the church at surface levels but the facts will no doubt be ferreted out eventually.

Was it erected on the surface during the early Christian era? Was it the shrine to Venus that the Roman Emperor Hadrian had, according to tradition, erected there to desecrate the Lord's tomb, or was it something else? This is just one of the fascinating archaeological puzzles which await solution.

While Mr. Mattar and his helpers were clearing the layer of soil from the surface, another amazing discovery was made. A beautiful artifact, obviously of Christian origin and significance, was uncovered. The iron chest in which it had been placed and buried had rotted away, but the precious artifact was intact. I personally examined this wonderful find last summer. Photographs of it have appeared in The Defender.

It is about four inches high and made of gold, silver and precious stones of various kinds. At the top is a crown. In the middle is a golden sunburst with a cross made of rubies at the center. Beneath this is a silver bird feeding seven fledglings, and at the bottom is a row of eleven diamondlike stones.

This artifact again definitely ties in the garden area with Christianity. Various interpretations have been suggest-

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ed, and the artifact will no doubt be a subject of much discussion for a long time to come. The following information, however, should be useful.

While engaged in research for the Biblical and Archaeological Research Foundation, of which I am field director, I recently came across a drawing of a bird feeding several smaller birds. It was almost exactly the same in appearance as the silver birds on the newly discovered artifact. It was a pelican with young.

An explanation accompanied the picture. We are told of a tradition that the pelican mother plucked out her feathers to feed young ones on her blood, and that this symbol was used in early centuries to illustrate Christ shedding His blood for believers.

DESCENDING BELOW THE SURFACE

Excavations on the Underground Church have not advanced sufficiently to produce steps leading downward, assuming that they exist. When the place was sealed some time in centuries past, to be used as a cistern, a hole was cut in the top. It was through this "entrance," that I made my descent by rope ladder last summer.

Mr. Mattar tried to dissuade me from going down, but the fascinating possibility of perhaps making some original discovery, won out over the danger. At last, he reluctantly asked me to sign a paper absolving him and the Garden Tomb Association from all responsibility. I signed.

What Mr. Mattar did not tell me until I was safely up again, was that when he had gone down in 1954, he could not make the climb back, but had to be hauled out by four men pulling on ropes attached to a small chair, in which he had tied himself!

The rope ladder was lowered and secured at the top. I swung myself through the hole and commenced the dangerous descent. No sooner had I gone down a few rungs until I knew that I was in for trouble.

It had not dawned upon me before, never having used a rope ladder, that when anyone tries to descend such a contraption suspended in mid-air, the weight being on one side causes the ladder to turn at an angle of about 45 degrees. I was hanging on for dear life, half upside down, every step causing the ladder to sway like a living thing.

I somehow reached the bottom 50 feet below, and stepped into over 2 feet of cold water. I had been informed that the water accumulated during the winter, and disappeared completely about August.

A welcome electric light on a long cord was lowered, and two anxious faces appeared at the edge of the hole in the roof. The voices, echoing strangely in the great cavern, asked if I was all right. The answer, so far, was in the affirmative. My photographic equipment was then lowered on a rope.

OBSERVATIONS

I was standing in a huge rock cut chamber computed to be approximately 56 feet long, 33 feet wide, and 36 feet from floor to ceiling. Its shape was peculiar. A cross section of it would resemble a pear, cut from top to bottom. The walls were very smooth, and it was obvious that much cement work had been done on the interior from time to time. Looking up I could see in the roof the remains of rusted metal rings from which lamps no doubt hung.

Set in the floor, in the center near the south end was a large depression, approximately 10 feet across, and about 4 or 5 feet deep. It has been suggested that this could have been a baptismal pool.

At the north end towards the east side, was a rock cut cross, pictures of which have already appeared in The Defender. It is in bas-relief, cut from the solid rock, and measures approximately 4 feet high by 3 feet wide. It is this cross, more than anything else, that has aroused the interest of observers.

In 1890, Bauroth C. Schick, a German archaeologist, first discovered the underground chamber, and wrote about it. His writings had been forgotten until its rediscovery by Mr. Mattar in 1954. Dr. Schick was of the opinion that the carving was of Canaanitish origin, and he recorded the discovery of 2 rock cut crosses. Recent observers have not been able to discover more than one cross.

This discrepancy could be explained by the fact that Mr. Mattar has in his possession receipts for cement work done since 1890, apparently in an effort to make the chamber capable of holding water as a cistern. One of the crosses could have been plastered over by workmen.

An archaeologist is like a detective trying to piece together bits of evidence in an effort to come up with a correct solution. Each bit tells its own story, but when they are correlated together, the accumulation of circumstantial evidence can point to definite and inescapable conclusions.

The evidence which I saw with my own eyes, forced me to the conclusion that the chamber was never constructed as a cistern, but had been used by human beings in connection with the Christian Faith. The rock cut cross alone, was sufficient evidence to support this conclusion.

Others have advanced the opinion that the sanctuary might have been cut in the rock originally by early inhabitants (Schick thought the Canaanites) and later enlarged and made into a place of worship under the direction of the apostles. Dr. C. C. Dobson of England, Secretary of the Garden Tomb Association, thinks that the first Jerusalem Church council (Acts, Chapter 15) was held on the sacred premises in 51 A.D.

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Now the question is: How did the people enter the chamber? I felt certain, after my descent through the hole in the roof, that they did not come down that way. Where then was the entrance? As I slowly examined every part of the walls I found what Mr. Mattar had told me I would find, namely two cemented sections of the wall which were apparently doorways.

The cement work had been finished flush with the rock cut walls, and the action of the water had caused discoloration, but the contrasting outlines were still clearly visible. On the north side, the doorway was square and about 10 feet high. The one on the south was smaller, with a rounded top.

I was reluctant to come to certain conclusions, but after carefully evaluating all the evidence, I am forced to believe that one or both of these sections of the wall conceals the entrance or entrances, and leads to tunnels, stairs or other chambers.

RETURNING TO THE SURFACE

While below the surface I took photographs of every part of the chamber for evidence and further study, and to be incorporated into illustrated lectures after returning home. My next problem was how to get out.

I commenced the climb up the rope ladder. My fears were confirmed. The ascent was much more difficult than the descent. The swaying, twisting ladder and the difficult 45 degree angle were not the only problems now. My feet were wet and slippery, and the rungs were too far apart to reach, without helping myself up by pulling with my arms.

I did not seem to have sufficient strength. On each rung I had to stand and pray for divine help before attempting the next.

I was really thankful when I dragged myself over the edge of the hole and sat down, exhausted, drenched with perspiration and wet to the thighs. The sense of accomplishment, however, amply compensated for the physical exertions and danger of the exploration.

Since returning to the United States, while conducting further research for our organization, I came across information which may be the clue to what lies beyond the doorways, and to the entire problem of the great chamber.

I was examining a century old book, written by a nineteenth century Palestinian explorer. The treatise was prepared long before the site of Calvary had been identified, or the Garden of the Tomb discovered. There is no doubt, however, that the Author is talking of the same hill.

He states that he was taken by an Arab underneath the hill into a large chamber about 100 feet long. Along the walls were various tombs and walled-off graves. Then he was shown other chambers of various depths, underneath this one.

The deepest one was about 40 feet, and had been plastered up and converted into a cistern. The roof was supported by huge square columns. Our calculations place the floor level of this latter cistern aproximately the same level as the one now known as the Underground Church.

I believe we know where the entrance to these other underground chambers can be found. Only further archaeological work can determine whether the walled-up doorways and other chambers are connected. Meantime we feel that further information about this new clue should not be publicly released until our deductions can be confirmed or dismissed by use of the spade.

DILEMMA

OUR GENERATION is filled with nervous tension, a revolt against all restraints and a terrible gnawing fear. We have become a nation of pill-takers. We take tranquilizing drugs to keep us steady during the daytime and sleeping pills to put us asleep at night.

Life can be sweet, smooth and sassy, like our modern cars, but if we have lost the key we can't go anyplace. We have missed it somewhere. Instead of our problems decreasing, they are multiplying. The simple truth is we have lost contact with the supernatural, with the harmonizer and coordinator of the universe. Like an aircraft in a storm, which has lost contact with the control tower, we are circling, ever circling with our moral visibility zero. We can't touch our wheels on the ground. The answer to the world dilemma is Christ.

—*Evangelist Billy Graham.*

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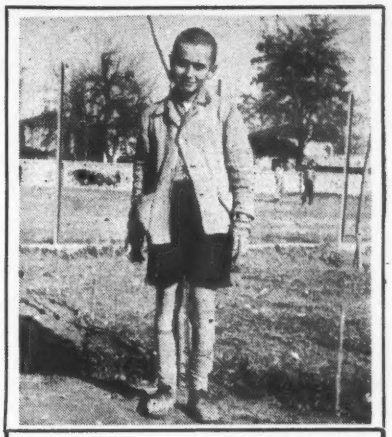

DEAF AND DUMB "YET SPEAKS"

Last summer, at the Christian Youth Camp at the foot of majestic Mount Olympus, beside the blue Aegean Sea, 740 children from the slums and harvest fields of Greece were given a taste of what seemed to them to be heaven on earth.

But little 12-year-old George could not laugh and sing with the rest. He was deaf and dumb, but the smartest fellow imaginable. He had no father, and was in danger of being led astray by bad company, when a good Christian friend in America made it possible for him to attend our camp. He could not hear the messages, but the loving, Christ-honoring environment reached his heart and made a marked change in him.

Just recently, a woman who attended our Gospel meetings in Thessalonica was asked by one of our workers how she heard about us. We were moved to tears by her reply: "George, my neighbor, the deaf and dumb boy who is now in your Orphanage, led me to you. One day when I was dressed up to go out, he met me outside my house and, taking me by the hand, pantomimed that he wanted to take me somewhere to worship. I went with him and liked it so well that now my children are in the Sunday School too."

Another camp season is almost here and hundreds of eager children who are physically and spiritually undernourished are hoping that they too will be sponsored at camp by some kind friend in America. For only $15 you can make a pale, thin face grow plump and rosy, and a love-starved heart overflow with the joy of Christ the Saviour. Will some little boy or girl you send to camp include your name in a prayer of Thanksgiving to the Heavenly Father this summer?

Send your gifts to the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. DF, P.O. Box 423, New York 36, New York. (In Canada: 90 Duplex Ave., Toronto, Ont.)

A MILLION DISPLACED ARABS

DR. IZZAT TANNOUS
ARAB REFUGEE OFFICE
NEW YORK CITY

Dr. Tannous, a Christian physician, was one of a million Arabs driven from their homes by Zionist invaders. He is now director of the Palestine Arab Refugee Office, 801 2nd Avenue, New York City ... a reliable organization properly recorded with the State Department of the United States Government.

VICE PRESIDENT Richard M. Nixon, who recently returned from a good will mission to Africa, declared on his arrival in Washington that a vital key to peace in the Middle East is solution of the problem of Arab refugees. He called the refugee problem "the cancer in the heart of the difficulty."

Mr. Nixon said he had had "uncomfortable moments" when the "refreshingly frank" Arab leaders said they approved the United States attitude toward the relatively few Hungarian refugees, and then asked why the American people took so little interest in the fate of Arab refugees.

He pointed out, "If we are to have peace in the Middle East and a long-range solution of the Israeli-Arab conflict, all the interested nations, the United States included, must make a greater contribution, economically and by leadership, to resolving the refuge problem."

The statement of Mr. Nixon was received with satisfaction by the Palestine Arab Refugee Office in New York, in that his view was similar to our own, that the crux of the trouble in the Middle East today is the Palestine refugee problem. I wrote the Vice President as follows:

"We read with much interest your statement to the press on your arrival on 21st March, 1957, particularly those parts which refer to the Palestine Arab refugees, and I wish to convey to you an expression of our deep gratitude and appreciation for the interest you are taking in our tragedy.

"We are glad to observe from your description of the refugee problem as 'the cancer in the heart of the difficulty' that through personal contact with the area and its leaders, you are able to recognize that the refugee problem is at the bottom of the hostility and unrest in the Middle East today.

"We have repeatedly endeavored to draw attention to this fact and to point out that the present tension over passage of Israeli shipping through the Suez Canal, the Straits of Tiran, and border incidents, were all subsidiary issues, and that unless the refugee problem is solved justly, it is not likely that stability and peace will be restored in the Middle East. I need hardly mention that time has not been a healing factor in the Palestine case; on the contrary, it has aggravated the situation from year to year."

I felt impressed to address the following letter to President Eisenhower at the time of his recent meeting with Prime Minister Harold Macmillan in Bermuda:

Dear Mr. President:

On the occasion of this historic meeting in Bermuda with the Prime Minister of Great Britain, Mr. Harold Macmillan, on the 21st day of March, 1957, to discuss the grave Middle East crisis, I feel it is my duty as a Palestinian Arab refugee, at this critical moment of world history, to tell you that, no doubt, your endeavors in this crisis have so far halted dangerous issues in the Middle East and prevented a Third World War. For this, Mr. President, you deserve the gratitude of the whole world.

However, we feel, Sir, that your noble mission in this crisis has not ended and that you are still pressured to give support to armed aggression and so recognize in an indirect manner its illegitimate gains; thus sacrificing principle on the altar of power politics. But knowing you so well, Mr. President, we are sure of the stand you will take on this point. The principle of "Peace with Justice" will be the only guiding spirit of your decision.

"While a peaceful settlement of the problems of the Gaza Strip, the Suez Canal and the Gulf of Aqaba precipitated by Israeli, French and British aggression on the 29th October, 1956, would, temporarily, relieve the present tension, this settlement will not bring permanent peace to the area.

The Middle East crisis, Mr. President, has its origin in the torn tents, in the caves and in the unhygienic shelters of the Palestine Arab refugees. There you will find nearly one million human beings suffering. They suffer because they see their lands on the other side of the Armistice line (in Israel) bearing fruits which they must not touch. They see their homes a few yards away which they must not approach. They see their children in deprivation, and on the other side watch alien children enjoying their own belongings. They see before their eyes the superiority of might over right. This is the real cause of the crisis in the Middle East.

It is our opinion, Mr. President, that treating the present crisis in the light of recent controversies would be like treating cancer with morphine, overlooking the disease and its ramifica-

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tions. For, no Suez Canal remedy will reconcile the demand of the Palestine Arab refugees to their homes and homeland and the internationalization of the Gaza Strip will only add bitterness to a long standing problem.

It is pertinent at this juncture to mention that Great Britain, whose Prime Minister you are about to meet on this crisis, has played a big role in the problem, both past and present. It was the unjust Balfour Declaration that initiated the trouble in the Middle East and her attack on Egypt four months ago greatly aggravated it.

In this issue therefore, wisdom based on courage and justice will slowly get us out of the great abyss we have been pushed into by world Zionism. But unless the original inhabitants of Palestine are given full justice in their homeland, no peace in the Middle East can prevail.

I concluded my recent message before the United Nations Special Political Committee with these words: "Palestine Arab refugees have shifted their case from the hands of man into the hands of Almighty God."

We are seeing answers to our prayers in the fact that truth is getting through to the American people despite the propaganda barriers of Zionism. This trend is noted in the following self-explanatory letter of Rev. A. C. Brooks, Pastor of the Third Christian Church of Indianapolis, Indiana . . . as published in the Indianapolis Daily Star:

To the Editor of The Star:

I am not pro-Arab; I am not pro-Israel; but I am pro-American. Therefore, I am writing because I believe the American people are being drawn into a political situation which is not in the best interest of our country.

Why are we being constantly propagandized for the state of Israel? Why is the United States being constantly urged to send aid, both financial and military, to Israel? What is Israel to us?

The truth is that the State of Israel is the result of a political movement started in 1862, known as Zionism, the dream and aim of which is to re-establish a Jewish kingdom similar to that of the ancient King David. American tax money, American military equipment and even American boys could be most useful in accomplishing the fulfillment of this dream. Anti-Zionism is not anti-Semitism. May I repeat — Zionism is a political movement.

In answer to the recent letter of Mr. Jack Mendelssohn in The Star, may I say that I, too, visited the Middle East. I was not sent by any political group but by my church in order that I might study the land of our Bible. I went full of sympathy for the many Jews who had been given a home in Israel.

I returned convinced that a great injustice had been done to defenseless people and 900,000 Arabs had been made homeless. Their land had been taken from them by force; an unjust partition of Palestine had been drawn up by the United Nations under pressure of the United States.

From the diaries of the late James Forrestal (p.363), then United States Secretary of Defense, the maneuvers used to obtain a majority vote in the General Assembly are described thus: "The methods that had been used to bring coercion and duress on other nations in the General Assembly bordered closely on to scandal."

The Arab people, forced from their homes, were compelled to see the land which had belonged to their families for generations now being tilled and the harvests being reaped by strangers — foreign to this soil. Naturally, often scavenger raids took place across a border which these people considered to be unjust and imposed upon them by Western powers. These small raids of poor, unarmed or poorly armed, peasants were often answered by the armed force of the Israeli Army killing men, women and children of whole villages.

I talked to people on both sides of the border. I, too, found suspicion among the Arabs and a growing fear of the United States. It was rather a puzzled indignation. America had been the dream and the idol of all the Arab world — as a nation which loved freedom, which had fought for its own freedom and would help all those who longed to be free. Now, they said to us, "Why is America against us? We think the American people do not understand. If they did, they would be for us, because the American people stand for justice."

But America continued to send aid to Israel, refused to send military assistance to any of the Arab nations and insisted that they remain unarmed and defenseless. Three times President Nasser asked for military aid from America. At this time he was not held in very high regard by the Arab world.

Knowing the aims of Zionism, the Arab people were sure that, at the proper time, Israel would strike again for more territory. We heard this said many times while we were in the Middle East.

Were the fears of the Arab people warranted? On October 29, 1956, Israel invaded Egyptian territory, hoping to make quick gains and hold the results. The territory of Israel was enlarged 20 per cent in this manner in 1949 and the gains held in spite of the fact that the United Nations had defined a smaller border.

It is high time for American citizens to wake up and halt the use of American resources and personnel for the accomplishment of the political goals of Zionism.

And now I offer Defender readers a few excerpts from a heartening sermon recently preached by Dr. Robert Pierce, Pastor of the Broadway Methodist Church, Indianapolis, Indiana:

We created Israel, my friends. As a nation, we did it. Most of us, ignoring what was going on; not caring, or else not knowing. We created a land for 400,000 refugees and in the process created 900,000 Arab refugees. In an area where 12% of the land belonged to Jewish people, we took the other 88% away from its owners for 1800 years, and gave it to Jews to whom it did not belong.

The United Nations said the Arabs could stay there when the Jews came in. This would be a little bit like saying to the people of Florida, "We are now going to turn Florida back over to the Indians. The Indians are going to make the rules, the Indians are going to make

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the economic decisions. Of course, you can stay if you want to."

How could the Arabs stay under those circumstances? Could the Arab majority of 1800 years stay when everything had been turned over to somebody else? And, with the Arab owning everything, could the Jew let him stay?

In 1952 I visited a nursery in the American Colony in the Jordan side of Jerusalem. I saw there 53 children under four years of age. The mothers, fathers, every adult relative of these children were dead, massacred. They had come from a little village 2 miles to the west of Jerusalem.

One night Israeli extremists came into that village, killed every adult, male and female, in the town, and then went around to every village within a 50 mile radius and left notes reading, "This will happen to you if you don't get out." Could they have stayed? I saw the children. The story was told to me not only by Mrs. Bertha Vester, an American who operated the American Colony, but in company with us was an official of the United Nations in Jordan and he confirmed that every word of it was true.

Arab refugees from Israel live in unbelievable filth and degradation in the refugee camps. Drive down the road and look at them and you will not wonder at all that their presence is a constant reminder to every Arab as to why he hates you and why he hates me.

Did this land ever belong to the Jews? Number one, it never did. The area that we now call Israel was, in Old Testament times, held by the Philistines. David had, as his first capital, the village of Hebron, 12 miles south of Bethlehem. Finally he became strong enough to move his capital to Jerusalem, still up in the mountains. At no time in history did the Hebrews control the coastal plains.

I suggest to you, my friends, that at best, the establishment of Israel by the Western World was a tragic mistake. At worst it was plain international immorality. And what is the result? The result is what we now have.

When will we learn? Our God will not be mocked. Whatsoever a man soweth, that shall he reap. A nation cannot steal and get away with it. A United Nations cannot steal and get away with it.

Mr. Sami Hadawi, an Arab now residing in the United States, makes a contribution to the subject under consideration by the following letter sent to the New York Times answering certain false statements which had appeared in an editorial published in that newspaper:

To the New York Times:

Your editorial of February 19 "Middle East Pawns" contains two inaccuracies which I feel should not be allowed to go unanswered.

The first statement that "some of the present refugees came out of what is now Israel because their lands were sold" leaves an impression in the mind of the reader that land belonging to some refugees had been sold (presumably by Arab landlords) before the Arab exodus from Palestine.

The truth of the matter is that no refugee left the country because his land had been sold. All refugees, without exception, left Palestine as the innocent victims of Israeli attacks before and after the British withdrawal in May, 1948 . . .

The second often repeated statement that "some were lured out by the promises of Arabian politicians, eight years ago, that they could return when the Israelis had been driven into the Mediterranean" is entirely false. Common sense alone would indicate that people do not leave their homes and possessions and run into the open with no objective in view to answer a call or a promise by a politician. They would at least stop, assess the situation, decide where to go, and take away their more precious belongings.

Instead, nearly one million human beings live in caves, under trees and in the open with no cover for their children and no means of livelihood. Surely there was a cause more important than the "promise" of a politician.

Your third statement that "some were frightened out" is partly correct. It does not, however, specify why they were "frightened" and by whom. The facts are that all refugees were "frightened" out of their homes and property by Zionist terrorism which commenced immediately after the partition resolution of November 29, 1947.

One example of this terror will suffice: I am a refugee myself who obstinately stuck to his home until April 30, 1948, when the Katamon Quarter in Jerusalem was occupied by the "Hagana."

Zionist "fedayeen" incursions of terror commenced on January 5, 1948, when they blew up the Semiramis Hotel, only two blocks away from my home. Later, at intervals, they blew up fourteen other buildings in the immediate vicinity of my home, which had the effect of completely evacuating the area. I moved out the evening that 5,000 Zionist "fedayeen" made their last assault and occupied the quarter.

Incidentally, the mandatory power was then still responsible for public security in Jerusalem, while not a single soldier from any Arab state was on Palestine soil.

I shall conclude this symposium with a letter of mine which appeared recently in the New York Times:

To the New York Times:

In your editorial of March 16 "Nasser as Conqueror" you put all the blame on Nasser for breaking all agreements and pose him as the only monster who generates trouble in the Middle East.

This exposition of Nasser makes the other party in the controversy — Israel — appear as the most peace-loving nation in the world and implies that had it not been for the Egyptian leader peace between the Arabs and Israel would be concluded in a very short time.

I feel that this method of blaming only one party, leaving no blemish on the other, is hardly fair. During the last eight years the Israelis have not been acting as lambs between wolves. Their military attack on Egypt on October 29, in conjunction with Great Britain and France, could not have been launched strictly for "self-defense."

For more than fifty years the American people were held in great esteem by the Arab people. American prestige in the Middle East surpassed that of any other nation. This was due to the fairness of the American mind and his love for the truth.

No one more than the American is anxious to know the two sides of every world problem. But alas, for reasons we Arabs cannot fully understand, American fair play in exposing the Arab side in the Israeli-Arab conflict has sagged.

In this grave crisis in the Middle East powerful nations like the United States should be cautious that their foreign policy must be determined by the principle of justice and fair play so inherent in the American character.

TAXES

Everybody is becoming tax conscious. Many feel that the whole tax system needs to be revised, especially as related to federal income tax based upon the Sixteenth Amendment. Read Frank Chodorov's book, "THE INCOME TAX ROOT OF ALL EVIL." Price $2.00. Order from: Defenders ... Wichita, Kansas.

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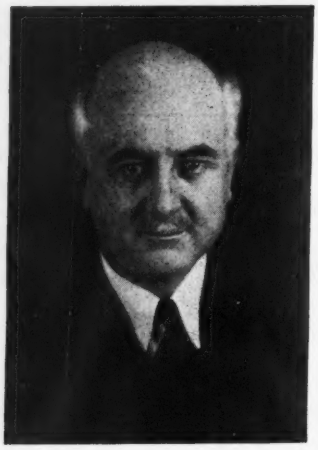

LIFE AND LETTERS OF THE APOSTLE PAUL

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FELIX was a vicious, vacillating, individual. The charges against Paul in his court were palpably false and an honest jurist would have dismissed the case. He called the apostle in from time to time, for public exhibition, permitted him to speak but showed no disposition to decide the case.

An innocent man was consigned to a prison cell for "two years" in Caesarea, during which time Felix "hoped also that money should have been given of Paul, that he might loose him." He waited for a bribe that never materialized.

The punishment Felix meted out to the victim was not enough to pacify the Jews, who proved capable of exerting sufficient pressure to have him ousted from office. His successor, Porcius Festus, regarded Paul's case as a piece of unfinished business carried over from the previous administration.

Plans were considered how to again bring the apostle into court. Festus, remembering what the Jews had done to his predecessor, was anxious to appease them if possible.

He went to Jerusalem and gave Jewish leaders the opportunity of airing their grievances. Their principal demand was that Paul be brought there to stand trial in a Jewish court. A compromise was worked out whereby the Jews could again send lawyers to prosecute the apostle at Caesarea.

Festus knew the request that Paul be brought to Jerusalem was a ruse designed for the purpose of murdering him along the way. The Sicarii and Jewish guerilla murder bands were operating freely in both cities and the countryside. Felix lost his position for trying to suppress them.

Upon returning from Jerusalem Festus called for Paul and the Jews presented their charges. This time they added another accusation. Before, they accused him of committing an offense against their temple and form of worship, matters of no judicial concern to Roman authorities. Now they were including the charge that Paul was against Caesar. It was, of course, false for them to say that preaching Christ denied the authority of the crown.

Festus then asked if he was willing to go to Jerusalem for trial. Paul and his circle of friends knew he could never hope to reach there alive. Festus knew it too, but in his desire to conciliate the Jews, was evidently willing to expose the prisoner to this peril.

As previously noted, the man in chains was of Roman citizenship, born in the city of Tarsus. Festus seemed ready to transfer the case to some other jurisdiction. To escape the reach of Jewish assassins, who were so relentlessly hounding him in Palestine and to gain freedom from the cell in Caesarea, he exercised his legal right of appealing to the courts of Rome.

"Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews I have done no wrong, as thou very well knowest ... I appeal unto Caesar."

It was a bold move. Both the governor and the Jewish lawyers were taken by surprise. "Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go."

BROUGHT BEFORE AGRIPPA

Perhaps Paul thought he would have a fair chance at Rome. Pure law rather than pressure might prevail. He knew the courts in the provinces reeked with corruption. History indicates that when a nation starts to decay, the weakness shows up early in the courts.

Paul's appeal to Caesar suggests the vast strides Christianity had made. In approximately thirty years it graduated from a small upper room group in Jerusalem, to the imperial palace at Rome. Paul would eventually appear before Nero the tyrant. Such is the irony of history, from the frying pan into the fire!

For the present and some months to come, the appeal would have advantages. All proceedings in the lower courts were stayed. Paul was granted a degree of freedom, although still a prisoner. Friends were allowed to visit him. He wrote letters and even did a little preaching. But sooner or later he would be taken across the Mediterranean by ship and delivered to a prison in Rome.

During the period of waiting, King

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Agrippa and his sister Bernice, came from Galilee to congratulate Festus on his appointment. It was a gala occasion. Agrippa, being a Jew, was well-versed in Jewish affairs. His duties included the appointing of high priests to direct the affairs of the Sanhedrin. There can be no doubt that he knew all about Paul.

This explains his eagerness to see and hear the famous prisoner. He and his sister came with their retinue. The audience room of the palace was filled with high ranking officials, their wives, and other persons prominent in the community. Festus ordered Paul brought from his cell.

"Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself."

Thereupon Paul delivered one of the greatest legal orations of history. The address was also one of the clearest, cleverest, most effective personal testimonies to the saving and transforming power of Christ ever uttered.

Paul spoke to Agrippa as a Jew, saying: "King Agrippa, believest thou the prophets? I know that thou believest." He discussed one by one the allegations made against him by the Jews and proved their falsity. He related the details of his trip to Damascus and conversion on the road leading into the city. Then as a clincher he declared that from his personal experience, there remained no doubt but what Christ was alive, risen from the dead. "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."

When Paul told about a Man coming out of eternity, stooping to human levels, living a sinless life, teaching as no one else ever taught, performing mighty miracles, being put to death in Jerusalem, laid to rest in a tomb and rising from the dead, Festus could stand it no longer.

"Paul," he shouted, "thou art beside thyself; much learning doth make thee mad."

To which the orator replied: "I am not mad, most noble Festus; but speak forth the words of truth and soberness."

Agrippa's reaction was different: "Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

The writer of the book of Acts describes in detail what happened on this occasion. The greatest man of his generation stands in chains. A governor and a king are remembered only because of the incident. Paul, as usual, made adversity serve a useful purpose. He used a Roman court as a sounding board for sending out the Gospel.

"Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar."

TRAVELING TO ROME

It was the fall of the year, too late for safe sailing, before Festus was able to get the group of prisoners assembled for transporting to Rome. Various types of criminals were included. Their prospect was conviction before the highest court of the empire and sentencing to fight wild beasts to entertain holiday audiences.

Two friends were permitted to accompany Paul, Aristarchus and Luke. A Roman officer of the Imperial regiment named Julius was in charge. The first stop was Sidon where Paul was permitted to go ashore to visit friends and confirm their faith.

By this time the season was late. Winter winds were beginning to make the sea rough. There were many adventures and threats of danger along the

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way. Reaching a port called Fair Havens on the island of Crete, Paul advised that the party stay there for the winter. "Sirs, I perceive that this voyage will be with hurt and much damage."

Julius disregarded the warning. The ship ran into a tempest a few miles out from land. Days and nights of terror followed. The sailors toiled wearily, unable to conquer the gales. Personal baggage was thrown overboard to lighten the ship. Finally Paul spoke again.

"Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Howbeit, we must be cast upon a certain island."

The ship was destroyed. The party reached land without loss of life but they were a miserable, drenched and exhausted group, shivering in the rain. They learned later that the island was Malta.

A fire was built. This required assembling bundles of sticks. One bundle contained a poisonous snake which wrapped itself around Paul's wrist and arm. He calmly brushed it off into the flames. Both his companions and natives of the island marveled. The father of the local governor was near death. "Paul entered in, and prayed, and laid his hands on him, and healed him."

Julius eventually secured another vessel and took his party on to Rome, making routine stops along the way. Paul put the months spent at Malta to good use. Again he turned adversity into blessing. Regardless of his surroundings, he always found ways to witness for Christ. Nothing could take away the luster of his testimony.

IN ROME

At some point during the voyage, perhaps when the ship was in port at Puteoli, Paul found it possible to have a messenger inform the Church at Rome of his coming. Two groups of Christians were organized into reception committees to meet him. One journeyed forty miles down the Appian Way to the Market of Appius. The other met him at a place called Three Taverns, thirty miles from Rome.

Upon reaching the city, Julius made such a good report about Paul's character and behavior that the authorities gave him a room to himself where he could live with his guard and receive friends. He was not forced to stay in a dungeon like that to which he was later consigned. This made possible a degree of freedom.

On the third day after arriving Paul sent for the leaders of the Jewish synagogue, which Nero's wife Poppaea attended, told his story, condemned their false religious profession and applied Isaiah 6:9-10 to them. Thereupon he settled down to the task of writing letters and preaching Christ to all who visited him. His trial was strangely delayed and postponed. Two years elapsed.

Emperor Claudius died and Nero came to the throne at the age of seventeen. He made life a nightmare for the Christians. Nero was not the son of Claudius, but his widowed mother pushed him forward. He had Britannicus, his half brother and rightful heir, poisoned.

Nero came to hate his mother and ordered her death. He also despised his wife Octavia, a retiring person, and put her aside in order to marry Poppaea, a Jewess, who came to exercise complete control over him.

It was during this period that Nero set fire to Rome, and at the instigation of Poppaea, placed the blame upon the Christians. Followers of Christ were hunted down like animals and put to death in large numbers. Paul was their leader and therefore felt the full force of the opposition.

Those were dark and bitter days in the life of the early Church. Survival under these circumstances confirmed the prophecy of its Founder, "the gates of hell shall not prevail against it."

Paul was transferred to a damp, vermin-infested dungeon from which he wrote Timothy requesting him to bring his coat and certain books. "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

Demas had forsaken him. Alexander the coppersmith did him much evil. The first part of his trial was over and no one was with him for the ordeal. "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me ... and I was delivered out of the mouth of the lion."

Timothy came immediately upon receipt of Paul's letter requesting the books, and garment to shield him from the chilly dampness of the dungeon. Letters were produced. His prison epistles, penned under those circumstances, contain some of the finest gems of thought found between the covers of the Bible. These included letters to Timothy, the Philippians, the Colossians, the Ephesians and Philemon. Paul's last days on earth were filled to the brim.

Knowing the end to be approaching, he wrote: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."

The story breaks off abruptly in the book of Acts without filling in the details of the old veteran's death. But secular sources supply the desired information.

There was a second trial but no one stood with Paul. In all the sea of faces, not one was friendly to him. No voice was raised in his behalf. The Christians were scattered and intimidated. Alexander the coppersmith was the chief witness for the prosecution. He spun a web of falsehoods, charging that wherever Paul went he organized groups of people who gave allegiance to Jesus of Nazareth instead of the Emperor.

Nero, dominated by Poppaea, listened and issued the order for Paul's execution. Being a Roman citizen, he was beheaded instead of being crucified. He met death courageously ... knowing that since his Lord had triumphed over the tomb, he too was the master of death. This thought was in his mind when he wrote to the Philippian Church a short time earlier: "For to me to live is Christ, and to die is gain."

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PERHAPS no passage of Scripture has been more tortured by well-meaning Bible students than this one. The promises which it contains could not possibly apply to any particular race of people — white, black, red or yellow for the reason that "God is no respecter of persons."

There is no such thing as racial preferment in the mind of God. Every human being regardless of nationality is precious in His sight. Members of every race, in order to enjoy the blessing of God and share the advantages of sovereign grace must travel the same road by way of Calvary.

Any idea that Jews are excluded from this requirement is sheer nonsense, a snare and a delusion. "There is none other name under heaven given among men, whereby we must be saved."

"All have sinned, and come short of the glory of God." All are therefore guilty before God and must repent.

The first promise, "I will bless them that bless thee, and curse him that curseth thee," was spoken solely to Abraham and contains nothing that could possibly suggest his posterity, either through Isaac or Hagar.

The second part was different. It contains a clear reference to "all families of the earth." Abraham was to be made a channel of blessing to all people everywhere in every age. This referred to the fact that the body in which deity would be housed for 33 years on this planet was potentially in his loins.

There ran from Eden to the Manger at Bethlehem a blood line, an avenue of heredity, from which the Redeemer of the world was born. The great drama of the ages was the repeated attempts of Satan to break the royal line and destroy the prospects promised after the fall of man, that the "seed" of a woman would bruise the serpent's head.

Immediately after man fell into sin, a virgin-born Saviour was promised. The Genesis promise was later confirmed to Abraham and other Old Testament characters. The Saviour would have to be provided a body. This anticipated an avenue of heredity, starting at Eden and ending with the Manger.

Many mysterious events down across the centuries of Old Testament history become understandable when this overall fact is taken into account. Abraham was in this path of blessing. Time and again the line was broken, but each time restored.

Abel was in the line. Cain killed him. Seth was born and the order preserved.

Noah was in the line. Satan thought to make the antediluvian civilization so wicked that no avenue could exist. But one family remained uncontaminated.

Abraham was in the line. At the age of 99 he entertained three angels. Sarah, his wife, was 90 and barren. No heir to the bloodline had been born. A break was clearly evident. The problem was solved by a miracle and Sarah gave birth to Isaac.

David was in the line. As a boy he was often taken to the palace to play his harp and soothe King Saul's nerves. On one occasion an evil spirit entered Saul and caused him to hurl a javelin across the room at David, who dodged, so that the weapon stuck in the wall. The line remained intact.

There are other instances of supernatural intervention recorded in the Old Testament. The covenant of Abraham had to do with things eternal and not a mere piece of land in what is now the Middle East. Some Bible students need enlightenment at this point. Abraham looked for "a city which hath foundations, whose builder and maker is God."

The Southern Baptist Sunday School Commentary, discussing the lesson for May 12, 1957 says:

"As the ancient Hebrews saw it, if they were to carry out faithfully their part of the covenant from generation to generation, they must have the guarantee of a land of their own. Stephen and Paul, following the insight of Jesus, discerned the deeper truth that God's redemptive blessings are independent of place and land. See John 4:20-24; Acts 7:47-49; Galatians 3:13-29."

Paul interpreted the correct meaning of the covenant with Abraham in his letter to the Galatians. He showed that no reference to any physical descendants of Abraham was intended. The reference was to "seed" singular, says Paul, not "seeds" plural. The reference was to one, the divine seed, who finally became flesh as Lord and Saviour.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Galatians 3:16)

Could language be plainer? The promise made to Abraham that in him should "all families of the earth be blessed," referred to the coming of Christ, as a descendant on His human side. When the eternal seed promised in Eden should become incarnate, He, Christ, would have to have a human body. Abraham was in the line from which it would be produced and this is the essence of the covenant.

The same eternal seed that was deposited in the womb of the virgin, is formed in the heart of the Christian through the experience of the new birth. The covenant with Abraham anticipated the coming of the Church and its basic doctrine, "Christ in you the hope of glory." Christians are therefore a covenant people.

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HELPING HEAL WOUNDS

A Defender Hour Broadcast

DR. HARVEY H. SPRINGER
ENGLEWOOD, COLORADO

Dr. Winrod speaking: Friends of the listening audience, we have for you a guest speaker on this broadcast, Dr. Harvey (Cowboy) Springer of Englewood, Colorado — one of the great preachers of our generation. Pastor, evangelist, editor, missionary traveler and radio preacher, this man needs no introduction to any radio audience. I give you Dr. Springer.

Dr. Springer speaking: Thank you, Dr. Winrod, and howdy neighbors! In Luke 10:30-37 we read about a man who went down from Jerusalem to Jericho. He fell among thieves and was left wounded. Two men of affected piety passed by on the other side at different times. But a despised Samaritan had compassion on him, dressed his wounds and provided everything needed to bring about a recovery.

Jesus asked: "Which now of these three was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

I know very little about this wounded man. I don't know his name or race, whether he was old or young, educated or ignorant. But I do know he got hurt. That puts him in the same category with you and me and every other member of Adam's race. We can all be wounded and placed in need of a helper. As a pastor I meet wounded people every week.

The man typifies you. The Good Samaritan typifies Christ.

Just received a long distance call, telling of a young couple whose son five years old, fell on a stick in his mouth, not thought to be serious. No *T* shot was given. Infection developed. Help came too late. Young couple left wounded and bleeding on the roadside.

A young man came to see me the other day, completely down and defeated, trying to put the thought of suicide out of his mind. Once had a good job and was respected. Slipped, lost his moorings, trying to get back. We prayed and talked things over with the Good Samaritan who can transform men and restore "the years the locust hath eaten."

Met a lovely Christian girl not long ago and noticed she was wearing an engagement ring. I asked when they expected to be married. She barely whispered: "He died a month ago." A girl by the roadside, wounded.

Life is like that. It often happens when things seem harmonious, disaster strikes like a thief and robs us of joy.

Someone says, it was the man's fault, he knew it to be a dangerous road, and should have stayed at home. Yes, but on the other hand, you can't hope to shelter yourself completely.

I read in the newspaper about a man who stayed home one Fourth of July. Too dangerous out on the highway. Sat in his own parlor. A drunken driver jumped the curb in his car, smashed into the man's house and he was severely hurt.

A man who refused to fly in airplanes, too dangerous, slipped in a bath tub and broke his neck. We might say the first man should not have stayed in his parlor but the second man can hardly be blamed for taking a bath!

Life carries with it the possibility of being wounded. If a person had no feeling of any kind, he could not get hurt. The absence of capacity to feel, is death. Wounds confirm the existence of life. And while there's life there's hope!

So concentrate, not on problems, but possibilities. In my twenty-eight years of ministry, I have had an opportunity to help many wounded people. We should watch for such opportunities, and put the Golden Rule to practical use. No one should be considered beyond the line of rescue.

The Squalus was the name of an American submarine. In May 1939, during practice dives off the coast of Portsmouth, New Hampshire, something went wrong and it sank under 240 feet of water. Out of a crew of 59 men, 26 perished. What a dismal ending for that submarine!

But that was not the end. The ship was salvaged, repaired and renamed Sailfish. Came the second world war. On the night of December 3, 1943 Sailfish, passing several hundred miles south of Tokyo bay enroute to its patrol station, detected a northbound Japanese task force on its radar screen.

Despite typhoon winds and mountainous seas, Sailfish trailed, and using radar bearings alone, being unable to see the target, fired torpedoes which registered hits and sank one of Japan's largest aircraft carriers. The Commander was awarded the Navy Cross and the Sailfish a Presidential citation.

Think about that! Human lives, like vessels of the sea, can be salvaged. I have seen hope restored to the hopeless scores of times, because some Christian follower of the Great Samaritan paused by the side of the road and poured oil into wounds.

The tragedy of life is not the wound, because life is so constituted that hurts are inevitable. The tragedy develops when one quits and gives up. Or when no Samaritan appears on the scenes.

Who is the man among thieves? The answer is anyone within our reach in need of help. Friend, enemy, anyone.

A story is told of Peter Miller, a plain Baptist preacher, in the days of the Revolutionary War. Near his Pennsylvania church lived a man who abused the pastor to the limit. The man became involved in treason, was arrested and sentenced to be hanged.

This old preacher started out on foot and walked the whole 70 miles to Philadelphia, that he might plead for the man's life. Washington heard his plea. But he said, "No, your plea for your friend cannot be granted." "My friend!" said the preacher. "He is the worst enemy I have." "What," said Washington, "you have walked nearly 70 miles to save the life of an enemy? That puts the matter in a different light. I will grant the pardon."

Again, let me say that I am grateful for the opportunity of coming into your home, or wherever you are, for this little visit on an important New Testament theme. Dr. Winrod.

Dr. Winrod: And thank you, Dr. Springer, for this inspiring message. It has been a pleasure to have you . . . and we hope you will come again.

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AMERICA'S LIQUOR PROBLEM

DR. SAM MORRIS
OKLAHOMA CITY, OKLAHOMA

Introduction: Dr. Winrod has been kind enough to ask me to prepare a series of articles for The Defender dealing with the liquor situation in America. We wish to thank him for the invitation. This is the first. America does have a liquor problem which, like a malignant growth, effects every vital avenue of life.

WHAT IS AMERICA going to do about the liquor situation? Senate investigators recently uncovered a tie-in between the liquor forces and labor union officials. The Kefauver Crime Investigating Committee a few years back revealed a tie-in between the legalized liquor industry and the hoodlums, racketeers and gangsters of America after a similar fashion.

Senator Kefauver, in his book "Crime in America," has published: "All major distillers and many larger breweries have granted franchises to hoodlums in the top ranks of organized crime."

Big League baseball clubs are now owned and operated by breweries, thereby giving popularity and publicity to the brewing industry.

Liquor advertising through newspapers, magazines, radio and television is today glamorizing, publicizing, glorifying and promoting the drinking of alcoholic beverages with an irresistible force.

The increase in the use of alcoholic beverages in the United States has grown from a little better than 8 gallons per capita in 1934, the first full year of repeal, to approximately 18 gallons per capita. In round numbers the American people drink 150-million gallons of wine, 200-million gallons of distilled spirits and 2-billion 500-million gallons of beer annually.

The tragic aftermath and result of this flood tide of liquor is felt in every phase of life including the nation's health. A recent issue of Reader's Digest stated that experts estimate 60 per cent of divorces involve the use of alcoholic beverages. At least 60 per cent of juvenile delinquency is stimulated by or associated with liquor dives, beer joints and the consumption of alcoholic beverages.

This today is America's mammoth problem. Last year, according to the Federal Bureau of Investigation, there were two and a half million major crimes committed in America, over 48 per cent of them by people under 18 years of age.

I was invited to appear as a witness before the Kefauver Committee investigating juvenile delinquency. Before testifying, I interrogated juvenile judges all over America as to the relation of alcoholic beverages to this problem. I have some 1,500 replies in my office. Almost without exception they name liquor as the greatest single cause.

Many of them estimate that 50, 75, 90 and in some letters as much as 100 per cent of the juvenile delinquency in their courts involves the use of alcoholic beverages. One reply stated "in the last few months we have had 17 cases of juvenile delinquency, every one of them hatched in the 3.2 beer joint."

According to an April issue of United States News and World Report our great cities are spending from one to 2-million dollars a year to wrestle with the problem of drunkenness. They tell us that Washington, D. C. arrests 40-thousand drunkards a year, San Francisco 55-thousand drunkards a year, and Los Angeles' annual arrests for drunkenness have reached as many as 100-thousand.

That same issue of this magazine reports that 60 per cent of crime in this country is associated with liquor and crime is costing us, according to the Federal Bureau of Investigation, some 20-billion dollars annually.

Hopeless, helpless, habitual drunkenness, which today is known by the modern term of alcoholism, has under its power between four and 5-million victims. It is also our number four health problem.

Drinking drivers on our streets and highways killed last year over 10-thousand people, wounded more than 300-thousand others and caused property damage and liability losses in excess of 100-billion dollars.

Will the preachers, the religious leaders, the Christian people remain silent in the face of such a devastating tragedy ... or will we take to heart this threat to the economic, moral, domestic and spiritual well-being of the nation?

Senate hearings currently held at Washington are bringing out sickening disclosures about racketeering inside certain labor groups. Liquor is of course involved. The spotlight is playing on union boss Dave Beck.

Early in his career, Beck got into the beer business. He later organized the brewery workers. A commentator at the nation's capital wrote on March 26th: "Dave Beck's wife, Dorothy, holds stock in K & L Distributors which sells not only beer, but whiskey and wine as far north as Alaska. So the Beck family is right in the beer business from bar back to brewery."

Where something smells, you usually find liquor!

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THE DANGER of Christian teaching and of using the Holy Bible in our public schools is nothing as compared to the danger from *not* using it.

—*Charles M. Sheldon.*

A broken home is the world's greatest wreck.

—*W. O. Love.*

Children brought up in Sunday School are seldom brought up in court.

—*Basil Miller.*

One should no more be affectionate in front of a child without including him, than to eat in front of him while he remains hungry.

—*Dr. Eric Burne.*

Children need love, especially when they do not deserve it.

—*Harold S. Hulbert.*

The mother's heart is the child's schoolroom.

—*Henry Ward Beecher.*

As a white candle in a holy place, so is the beauty of an aged face.

—*Joseph Campbell.*

Some people who say "Our Father" on Sunday go around the rest of the week acting like orphans.

—*Kober.*

The fly that buzzes the loudest usually gets swatted first.

Some minds are like concrete — all mixed up and firmly set.

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God will not look you over for medals, degrees, or diplomas, but for scars.

Spin carefully, spin prayerfully, but leave the thread with God.

There is no education like adversity.

A young man once said to an old preacher, "What shall I do for Christ?" The preacher replied, "Go where He is not and take Him with you."

The way to keep a circle of friends is to keep on the square with them.

Make hay while the sun shines. Gather your flowers while they bloom. Hit the iron while it's hot.

Any fool can make money, but it takes a wise man to save it.

A discouraged man is a defeated man.

The poorest man is he whose only wealth is money.

The second vice is lying; the first is running in debt.

—*Benjamin Franklin.*

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Even the woodpecker owes his success to the fact he uses his head and keeps pecking away until he finishes the job.

—*Coleman Cox.*

Success is a ladder you cannot climb with your hands in your pockets.

You have to get behind your work to get ahead, and use your head to keep from getting behind.

Toil is the price of success.

Christians are photographs of Christ, and in the darkroom of sorrow and affliction, God is developing some of His loveliest characters.

When men speak ill of you, live so that nobody will believe them.

By the way they talk, one would infer that some people really enjoy bad health.

Those who do not cross rivers until they get to them, have few rivers to cross.

We worship a God who is greater than any of our problems.

The way to keep from being a prisoner of despair is to be a soldier of the Cross.

Try all your keys. Never despair. God leaves no treasure house locked against us.

A dead fish can float down stream, but it takes a live one to swim upstream.

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EDITORIALS

McCARTHY'S DEATH

SENATOR Joseph McCarthy, a sincere and courageous patriot, crossed the American sky line like a meteor and burned himself out in a blaze of glory . . . honored, and to be remembered, as the man who played a leading part in saving his Country from Communism.

He never fully recovered from a major operation a few years ago, which took a heavy toll on his health. Friends at the time gave him a far shorter life expectancy than he actually enjoyed.

After his departure, he was eulogized by former colleagues of the United States Senate. The incident caused Walter Trohan, distinguished Washington correspondent, to write:

"In death Senator Joseph R. McCarthy today won what he had been denied in life, a full measure of vindication on the Senate floor as a dedicated patriot in his tempestuous battle against Communism.

"Seventy Senators, including many who had voted condemnation late in 1954 in his hard fight, heard the Senate Chaplain eulogize McCarthy over his flag draped coffin as a 'fallen warrior' in the cause of Americanism."

Senator Flanders, who fronted for the interests that marked the valiant fighter for destruction, sat during the exercises with his face bowed in his hands. Senator Watkins, who participated prominently in the scheme to ruin the victim, sat in stony silence with no suggestion of feeling or emotion.

Former Senator Edwin C. Johnson of Colorado, who served with Watkins on the six man Senate committee that recommended McCarthy's censure, crossed more than half the continent to be in attendance. Mr. Trohan thinks "as a gesture of atonement."

Something every observer on the national scene at Washington knows, and few dare to mention, is that Jewish groups operating at high levels were responsible for the Senator's downfall. They organized the attack and pulled the puppet strings.

He became a target for their opposition by refusing to soft pedal the investigation and exposure of Jewish Communist leaders. Nationality meant nothing to him in his determined effort to weed reds out of Government positions. The steady stream of Jewish names in the press irritated and frightened them.

Senator McCarthy employed other Jews to help him, thereby hoping to keep the racial machine from striking him . . . but it didn't work out that way!

THE HISS BOOK

ALGER HISS condemns himself, in his new book, by what he leaves out. For this reason there is no point in wasting time reading it.

Having been released after serving three years and eight months of a five year prison sentence, he now offers himself to the public as the victim of "a frameup which may have been part of a much larger scheme involving other people and far larger objectives." He does not name the "other people" either directly or by inference.

Harry Truman is praised for refusing to let him be prosecuted when the charges first came out. Adlai Stevenson is affectionately mentioned as "one of my character witnesses."

Vice President Richard Nixon, who was a member of the House Committee on Un-American Activities when Hiss was investigated, is castigated and labeled a "conspirator." J. Edgar Hoover's Federal Bureau of Investigation is damned.

Those behind the "plot" which sent the Author to prison, included United States Attorney Tom Murphy, now a judge, who handled the prosecution in both trials. Whittaker Chambers, former Communist agent, who claimed to have worked with Hiss while he was a high-ranking official in the State Department, is a demented creature.

The American jury system is wrong. The typewriter on which he was found to have typed out his spy ring data, was rigged. But he concedes when and by whom is not known.

Hiss says nothing can take away "the deep satisfaction that I took part in the creative efforts of the New Deal and the formation of the United Nations." The book is a dud and will soon die.

LEFTIST PRESSURE

TWO Reuther-dominated organizations, the Americans for Democratic Action (ADA) and the Committee on Political Education (COPE), the political action arm of the AFL-CIO, aim to tell the 96 members of the Senate and the 435 members of the House how to vote. Nearly 200 members obey their orders. The docile members get financial support from the labor political committees; they are eulogized in the union newspapers whose circulation totals 17 million; the million-odd union shop stewards seek to regiment the rank-and-file union members into voting for them.

ADA and COPE have a single composite objective: to centralize political and economic power. They would have individuals give up much of their freedom and the states give up much of their sovereignty to the Federal Government which can easiest be controlled by a partnership of union bosses and Fabian "intellectuals."

ADA and COPE believe in Big Government, Big Labor, Big Spending, and Big Taxing. They profess sympathy for Small Business but their program would kill off small business. They are anti-anti-Communist. They urge continuously expanding foreign aid and they would have the U.S. give up much of its sovereignty to the United Nations.

— *Human Events*

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BOOK REVIEWS

ALFRED M. LILIENTHAL

THERE GOES THE MIDDLE EAST

Alfred M. Lilienthal ... Devin-Adair, cloth binding, 308 pages, price $4.00.

MR. LILIENTHAL, although a Jew, is being branded anti-Semitic by the Zionist propaganda machine for believing that truth and justice should prevail in the countries of the Middle East.

In this book, a sequel to his earlier What Price Israel?, he resists that great army of editors, reporters, newspaper columnists, radio and TV commentators, lecturers and even members of the United States Congress, who are giving the American people a garbled, twisted, poisoned presentation of Middle East developments ... with the end result in view of producing a war to bring the Arab world under complete Jewish domination.

Mr. Lilienthal shows how the public is being fed lies, and believing them.

The average reader will burn with indignation when he comes to chapters 12 and 13 entitled, "Smears and Fears," and "Slanting the Misinformation." He will burn when he understands how he is being deceived!

"It is doubtful whether Zionism would ever have succeeded in the United States had public opinion been adequately and impartially informed," says Mr. Lilienthal. In another place he quotes an authority on international affairs as saying: "American editors are nearly afraid to tell the truth about the Arab-Israeli controversy because of the Zionist lobby."

Then he cites cases, many cases.

Jewish individuals and groups, who mix the arsenic of propaganda with news reports, take nothing for granted and never rely upon luck or chance. They operate with meticulous and deadly accuracy, poisoning the fountains of public thought at their source. An example:

The fact that President Roosevelt saw a great light, on the international Jewish situation during the last months of his life, was kept away from the people. When he died, it became the duty of Acting Secretary of State Joseph C. Grew to brief his successor, Harry Truman. Mr. Grew stated:

"President Roosevelt ... gave assurance to the Arabs, which they regarded as definite commitments on our part. In his meeting with King Ibn Saud (of Saudi Arabia) early this year, Mr. Roosevelt promised the King that as regards Palestine he would make no move hostile to the Arab people and would not assist the Jews as against the Arabs."

Despite the fact that Roosevelt had obediently served the Jews throughout his tenure as President (the New Deal being in reality a Jew Deal) when he digressed according to Mr. Grew's report, they turned savagely against him.

Ben Hecht, for instance, attacked him posthumously as an anti-Semite, in his book *Child of the Century*. Had Roosevelt lived, he would probably have been given the treatment James V. Forrestal received.

Until the last national election (1956) when the Jews went all out for Stevenson, and Ben-Gurion triggered the attack on Egypt to handicap President Eisenhower a few days before the voting — until then, politicians mortally feared Jewish money and the concentrated Jewish vote of the large cities, particularly New York State. But election returns proved that a President could be elected without support from this source.

According to State Department records which Mr. Lilienthal quotes, Roosevelt said that "a Jewish state in Palestine could be established and maintained only by military force." This would anticipate possible bloodshed.

In 1946, a group of diplomats from the Middle East was called home to report. When they explained to Truman how the American position in the Middle East was deteriorating, he replied: "I'm sorry, gentlemen, but I have to answer to hundreds of thousands (Jews) who are anxious for the success of Zionism; I do not have hundreds of thousands of Arabs among my constituents."

★ ★ ★

THE PUBLISHERS must have worked fast producing this book, because it deals with so many things currently taking place on the Middle East scene. The entire trend of many a reader's thinking will be changed when he reads Mr. Lilienthal's underneath, factual side of the criminal power politics involved when the Israel state was set up in 1948 ... the reasons why Middle East countries were forced to turn to Russia for arms ...

— the collapse of the Aswan Dam negotiations ... the joint attack of Israel, France and England on Egypt ... the nationalization of the Suez Canal ... the plight of the million Arab refugees driven from their homes by Jews ... the person of Gamal Abdel Nasser and many other Middle East matters now challenging world attention.

Mr. Lilienthal, a Cornell and Columbia Law School graduate, and former State Department official, writes as an eyewitness, having traveled extensively through the countries discussed.

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THE TERM "practical," rather than "theoretical," best characterizes the help this book is designed to offer in preparing and promoting revivals. Dr. Morris has tried, in his churches, every one of the methods suggested. For the past three years his Church (First Baptist, Metropolis, Illinois), has held the record for baptisms among Baptist churches of the entire States.

Dr. C. E. Autrey, Professor of Evangelism at Southwestern Baptist Theological Seminary, says: "No pastor in the land is more qualified to write a book on this subject."

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SUPREME TASK

Rev. Paul B. Smith ... Institute Publishing Society, art covers, 75 pages, price 50 cents.

THE AUTHOR acknowledges a debt of gratitude to his father, Dr. Oswald J. Smith, the noted Canadian preacher and missionary leader.

Peoples Church of Toronto, in which son Paul grew up (his father is its founder and pastor), gives greater sums of money to missions and supports more missionaries on foreign fields, than any other congregation of Church history.

Reference is made to the great annual missionary convention held in Peoples Church: "There are two sessions every day of the week, afternoon and evening, with two speakers at each session. It has been my privilege to sit under the ministry of most of the great missionary statesmen of this generation and to associate with hundreds of missionaries from all over the globe. Some of the greatest are now with the Lord."

All 10 of the chapters which comprise this treatise are concerned with the principles that undergird the *Supreme Task* of world evangelism. The titles are as follows:

(1) Not Maybe but Must (2) Not Done but Do (3) Not Systems but Satan (4) Not Civilization but Christ (5) Not Indefinite but Immediate (6) Not Men but Money (7) Not Cash but Credit (8) Not Charity but Choice (9) Not Tithe but Total and (10) Not Privation but Privilege.

If her Majesty, the Queen of England, were to summon Mr. Smith to perform some task for the Empire, he "would board the first plane to Buckingham Palace and get on with the job."

"The Queen will never give me the privilege of helping her with a project," he continues, "but the thing that humbles me is the fact that the King of kings has enlisted my help in the greatest project in the world. He tells me I can go. I can pray. I can give my money. It would be almost blasphemous to think of it as a privation. Working with God is *not* a privation but a privilege."

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FOREIGN MISSIONS

OUR MISSIONARY SEMINARY

Dr. J. F. Rodriguez, *President*

I WOULD like to explain what the word "our" means in the title of this article. To Defender workers here in the West Indies it strikes a responsive chord. It suggests cooperation.

We visualize ourselves reaching across a vast expanse of water and clasping hands with a multitude of Bible-believing Christians who read The Defender Magazine regularly.

The Defenders Theological Seminary, with its remarkable record for getting things done in the service of Christ, reflects cooperation on the part of workers *here* on the field, and missionary minded friends *there*, whose prayers, tithes and offerings make the work possible.

We could not train native students for the responsibilities of Christian leadership without you ... and you could not do your part in carrying forward the Great Commission without us! There is an adage that applies: "In union there is strength."

As I write these words, we are rounding out another school year, the twelfth, with a graduating class of thirty-two.

Friends and supporters who plan their holidays, vacations or business affairs to visit us, express amazement at finding such an institution on a mission field. I know of nothing else like it in the Spanish-speaking world.

Some of us were able to grasp the Defender vision of developing indigenous leadership, from the time its missionary department first manifested an interest in Puerto Rico, over a quarter of a century ago.

We agreed that our own people were better equipped, by language and a knowledge of habits and customs to shoulder the task of evangelizing, but funds and directives from experienced counselors in the homeland were needed. We were small children trying to walk and willing to learn.

I accepted the superintendency of the work with the full knowledge that a new trail was to be blazed and a different kind of missionary furrow plowed. It was a new approach to an old problem. There were times when we felt like young eagles, pushed off of high ledges, who had to fly or perish.

The method of developing local leadership instead of sending in foreign missionaries from the outside, has stood the test and produced results that have exceeded all expectations. The Puerto Rican Gospel ministry of the Defenders organization is entirely Puerto Rican! We are watching an indigenous church grow and come to fruition.

The last decade has witnessed economic progress in my part of the world, but poverty still exists in areas where the Gospel is most needed. Friends in the continental United States who have supplied the tons of clothing sent us in regular shipments through Wichita headquarters, will never know this side of eternity what their Christlike consideration has meant to suffering families.

We find by practicing rigid economy that the Seminary can operate on an average of $17.50 for each student enrolled. In September of each year, a budget is prepared for the ensuing nine months. This figure is divided by the number of students accepted. The monthly cost breaks down remarkably near the $17.50 average.

Thereupon, the sum required to cover operating costs for the school year is reported to the Wichita office. Photographs of all students, with biographical sketches, are also sent.

This information is made known through the columns of The Defender. Student sponsors are sought. Every friend who pledges support at $17.50 a month is assigned a student, sent a photograph and kept informed regarding classroom progress.

The plan entails a large amount of clerical work and letter writing, but has, during these twelve years, proved quite successful. It has resulted in developing native leadership, the training of pastors, evangelists, schoolteachers, religious writers and missionaries sent abroad into other Latin countries. It has also produced over 250 Defender worship centers, including several large and sturdy congregations, here in the West Indies.

Our Seminary offers a three-year course of instruction, featuring subjects that can be put to immediate use on the mission field. The graduate is prepared for definite Christian service and well-equipped upon completion of the course.

Thirty-two student sponsors in the United States, who have contributed $17.50 a month to make possible the training of the members of this year's Graduating Class, have reason to feel gratified — knowing that their prayers and dollars have been translated into values of eternal importance.

Editor's Note: Friends wishing to become student sponsors are asked to use the accompanying blank. Come next September, students will be assigned for the 1957-58 school year. Sponsors may send $17.50 to cover the first month (September) or pay ahead as desired. The sum of $157.50 is required for the full nine months.

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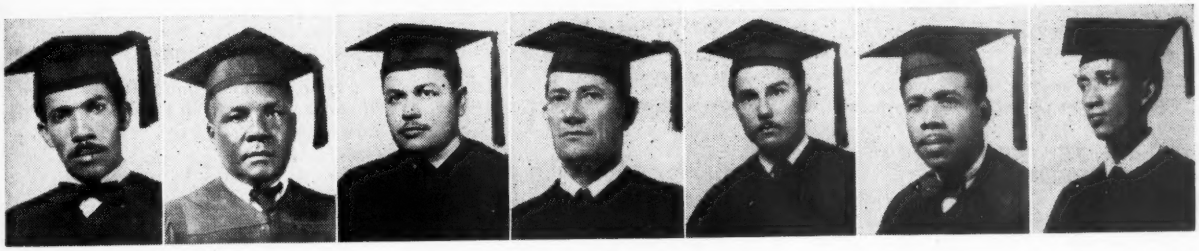

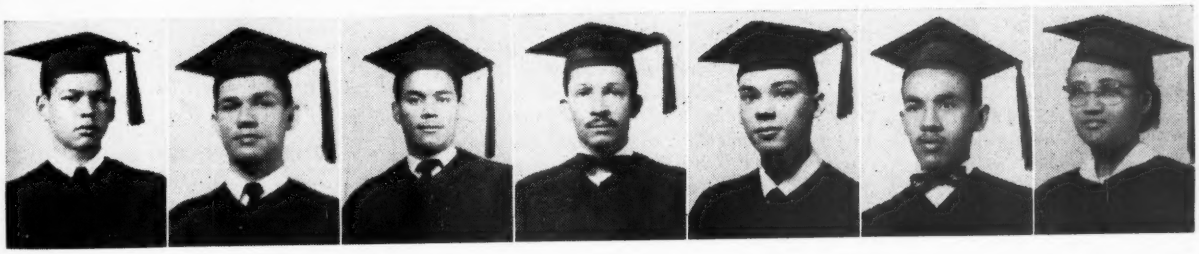

SUNDAY SCHOOL

LESSON NUMBER ONE

June 16, 1957

JOSEPH, A DREAMER

Genesis Chapter 37.

MEMORY TEXT: "And be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians 4:32.

The general plan and pattern of the lesson is as follows:

A. Joseph a favored child. Genesis 37:3.
B. Joseph a victim of persecution. Genesis 37:4,24.
C. Joseph a dreamer. Genesis 37:6-7.
D. Joseph taken to Egypt. Genesis 37:28.

(1) THE KEY WORD OF THE LESSON IS "JOSEPH."

Rebekah petted, pampered and succeeded in spoiling her son Jacob as a boy. She engineered the scheme which resulted in his stealing valued possessions that belonged to Esau. The end result was hatred, bitterness and family feuds. Similar conditions are noted, as a hereditary influence, in the latter part of Jacob's life.

"Now Israel loved Joseph more than all his children." Jacob made boyhood life tragic for Joseph because he loved him unwisely and too much.

The People's Bible Encyclopedia says: "Jacob appears to have inherited the gentle, quiet and retiring character of his father; also a selfishness and a prudence which approached to cunning. These showed themselves in his reprehensible deception of his father, his dealings with Esau and the means employed to make a bargain with his uncle Laban work to his enrichment."

He also had four wives. Late in life he saw "chickens come home to roost." Rachel, the wife of his choice, was the mother of Joseph and Benjamin. She died at the birth of the latter. Jacob saw *her* in Joseph and came almost to worship the boy. The resentment of his brothers is understandable. Parents can make no greater mistake than to show partiality among children.

Bishop H. G. Werner says: "In a three-year study of 105 delinquent boys and girls and 105 of their non-delinquent brothers and sisters, it was found in each instance that the delinquent child felt rejected, unwanted either by one parent or by both parents, while, on the other hand, the non-delinquent brothers and sisters had felt wanted by their parents. The emotional harvest of unwanted children is to be found in indecision, insecurity, hostility, guilt, and anxiety deeply implanted in the growing life."

(2) THE KEY VERSE IS GENESIS 37:5.

"And Joseph dreamed a dream."

Dreamers are needed. All great discoveries are first imagined in the mind of a dreamer, after which they take material form. Joseph was a brilliant boy, bright, imaginative and affectionate, despite the handicap of his father's favoritism. There came a time years later when, as Prime Minister of Egypt, he exercised authority over his brothers, exactly as the vision of his sheaf standing above their sheaves, anticipated.

Marconi, the inventor of wireless, was the favored son of his family — and also a dreamer. On the occasion of celebrating the achievement of sending a message with wires he said:

"They were tolerant of me. They considered me a little fantastic, and the idea I had as a youngster of sending messages through the hills of our Italian place did not keep them awake nights with admiration, but they did not throw any obstacles in my way. As soon as my experimenting was taken seriously, they were very proud and happy. I am going to confess to you that I always believed in myself, and dreamed that I was going to make the world talk. I assume every boy believes that of himself, but I believe that I believed it harder than most boys do. I believe it is the saving quality of the imaginative, dreamy temperament."

(3) THE KEY FACT: SUFFERING OFTEN BRINGS BLESSING.

Joseph's brothers threw him into a pit. They smeared his coat of many colors with the blood of an animal and led Jacob to believe he was dead. The boy was sold into slavery and taken to Egypt. There he prospered. His effeminate nature was changed into something akin to steel. In Egypt he found the discipline that was lacking at home. He was made "perfect through sufferings." (Hebrews 2:10)

Charcoal and diamonds are the same in substance, but heat changes the former into the latter. An oyster sustains a wound and dresses it with a pearl. Storms purify the atmosphere. So it is with the storms of life.

LESSON NUMBER TWO

June 23, 1957

JOSEPH ENJOYS PROSPERITY

Genesis Chapters 39 to 41.

MEMORY TEXT: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." Psalm 103:17.

The general plan and pattern of the lesson is as follows:

A. Joseph in prison. Genesis 39:20.
B. Joseph out of prison. Genesis 41:14.
C. Joseph appointed grand vizier. Genesis 41:46.
D. Joseph's wisdom a lesson to us. Genesis 41:49.

(1) THE KEY WORD OF THE LESSON IS "PRISON."

Today's lesson finds Joseph in prison. The reason is found in Genesis 39:1-20. Potiphar's wife was a Jezebel! Joseph was incarcerated unjustly. But personal integrity has a way of triumphing over obstacles.

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Some men grow bitter under persecution, and even turn against society, while others grow strong. Joseph did not sulk or become resentful and bitter. He took it in his stride. His prison experience brought out the finest traits of character. Someone has said: "When things get rough, remember it's the rubbing that brings out the shine." Joseph "found favor" with the warden and other inmates, and was given extraordinary responsibilities.

A blacksmith, known for his strong faith, had a great deal of illness. He was challenged by an unbeliever to explain why his God would let him suffer. His explanation:

"I take a piece of iron, put it into the fire, bring it to a white heat. Then I strike it once or twice on the anvil to see if it will take temper. I plunge it into water to change the temperature, and put it into the fire again. Then I put it on the anvil and make a useful article.

"If when I first strike it on the anvil, it will not take temper, I throw it into the scrap heap. I believe God has been testing me to see if I will take temper. I have tried to bear it patiently, and my daily prayer has been, 'Lord, put me into the fire of Your will; put me into the water if You think I need it; do anything, only don't throw me into the scrap heap'!"

(2) THE KEY VERSE IS GENESIS 41:46.

"And Joseph was thirty years old when he stood before Pharaoh king of Egypt."

A well-known commentator says: "In Joseph we recognize the elements of a noble character — piety, pure and high morality, simplicity, gentleness, fidelity, patience, perseverance, and iron will, and indomitable energy."

Adversity cannot keep men of sterling character down. Pharaoh, a man led by the Spirit of God (Genesis 41:1-7), had appreciation for Joseph and appointed him grand vizier of the nation. "The Lord was with him (Joseph), and that which he did, the Lord made it to prosper." (Genesis 39:23)

(3) THE KEY FACT: IN TIME OF PLENTY PREPARE FOR ADVERSITY.

There is an adage which says: "In time of peace prepare for war." Which means, when the sun is shining we should remember that rainy days also come. During seven years of plenty, Joseph inaugurated a system to brace his country for seven years of drought.

He created a temporary system of control that put all Egypt under the crown — first the money, then the cattle, the land (excepting the priests) and eventually the people themselves. The program worked and disaster was averted.

Jesus counseled to "take no thought for the morrow," but did not mean that we should waste our substance today or become lazy and indolent. He meant rather, to put our trust in God and avoid anxiety. Prudent preparation, conserving instead of dissipating strength today, will make "thought" (worry) for tomorrow unnecessary.

LESSON NUMBER THREE

June 30, 1957

JOSEPH AND HIS BRETHREN

Genesis 41:53 to 50:26.

MEMORY TEXT: "Blessed are the merciful: for they shall obtain mercy." Matthew 5:7.

The general plan and pattern of the lesson is as follows:

A. Joseph discloses his identity to brothers who had wronged him in the past. Genesis 45:3.
B. Joseph reveals the divine purpose in his afflictions. Genesis 45:7-8.
C. Joseph manifests true greatness. Genesis 45:11.
D. Joseph forgives and forgets. Genesis 45:14-15.

(1) THE KEY WORD OF THE LESSON IS "BRETHREN."

The bigness of Joseph's soul is shown by the attitude he manifests toward his brothers in today's lesson. "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither." Strange language for a man in position to take revenge on a group guilty of having mercilessly persecuted him in the past. But he was above being vengeful.

His brothers faced something more disagreeable than vengeance. They faced themselves. They knew their brother had power to punish them. Every man of the group was cut by his own conscience.

There is, in this incident, a marvelous illustration of the Grace of God and the way He deals with sinners. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him." (Psalm 103:10-11)

Ex-Governor Stewart of Missouri recognized in a convict he was about to pardon a steamboat mate under whom he had served as a cabin boy. He said to the convict: "I want you to promise me that you will never again take a stick of wood and drive a sick boy out of his bunk on a stormy night, because some day that boy may be Governor, and you may want him to pardon you for another crime. I was that boy. Here is your pardon."

(2) THE KEY VERSE IS GENESIS 45:15.

"Moreover he kissed all his brethren, and wept upon them."

A more touching scene would be difficult to imagine. Joseph burst into tears and uncontrolled weeping. So did his brothers. He told them that an intelligence above human understanding had been guiding, even when they committed the evil deeds of the past — a reminder of Psalm 76:10.

"God did send me before you to preserve life ... to save your lives by a great deliverance." The famine had also extended into Canaan, their home, and Egyptian food was available to

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them. He forgave them and he fed them!

"Love that is tender and warm can also be strong and practical; Joseph illustrates this truth in today's lesson." —Broadman Comments.

(3) THE KEY FACT: TRUE CHARITY FORGIVES AND FORGETS.

The statement sometimes heard, "I can forgive but I can't forget," simply fails to make sense. Such an attitude is *not* forgiveness at all!

Fortunately God does not deal that way with sinners. The sins of the penitent are put behind God's back according to Isaiah 38:17 and remembered no more forever. "As far as the east is from the west, so great is his mercy toward them that fear him." (Psalm 103:12)

Joseph completely, unreservedly and without reservation, forgave those who had wronged him. He forgave and forgot. He did much for Egypt and gained a great deal by way of honor and possessions, but is remembered largely because of forgiving his brothers.

LESSON NUMBER FOUR

July 7, 1957

AARON, MIRIAM AND MOSES

Exodus 2:1-10; 15:19-21.
Numbers Chapter 12.

MEMORY TEXT: "A woman that feareth the Lord, she shall be praised." Proverbs 31:30.

The general plan and pattern of the lesson is as follows:

A. Miriam exalted. Exodus 15:20.
B. Miriam and Aaron kindle fires of rebellion. Numbers 12:1.
C. Miriam a victim of jealousy. Numbers 12:2.
D. Miriam judged. Numbers 12:10.

(1) THE KEY WORD OF THE LESSON IS "MEEK."

Miriam was a woman of importance to the times in which she lived. She is described as having had "strength, spirit and character." As a child she saved her baby brother, Moses, from death. (Exodus 2:1-10).

In adult life she was recognized as a poet, prophetess and singer. But there were also weak traits in her character, one of which is prominently displayed in today's lesson.

Miriam and her brother Aaron started an undercurrent of opposition against Moses, ostensibly because he had married an "Ethiopian woman" (actually an Arab lady). This, however, was not the true reason for their rebellion. It was only a pretext. Miriam let slip the real complaint which was smoldering in her jealous heart: "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?"

This was unadulterated jealously. She was jealous of the power and authority Moses exercised as governor of the people. Jealousy has been called "a green-eyed monster." It often causes its victim to do peculiar things. Miriam finally instigated an open rebellion and Aaron followed.

(2) THE KEY VERSE IS NUMBERS 12:3.

"Moses was very meek, above all the men which were upon the face of the earth."

Moses was meek but not anemic. Meekness does not imply weakness. He was meek in the sense of being humble-minded toward God. The term carries the same connotation bestowed upon it by Jesus in Matthew 5:5, "Blessed are the meek: for they shall inherit the earth." Men who obey God grow strong.

The campaign against Moses reached such proportions that an act of supernatural intervention became necessary. "And the Lord came down." Miriam and Aaron became so brazen as to enter "the tabernacle of the congregation" (not a public meeting place) where Moses customarily went alone for communion with God. It was a place where he obtained oracular answers to his prayers. Jehovah spoke with him "mouth to mouth."

The presence of Miriam and Aaron was sufficient to profane the sacred premises. They exalted themselves to a position equal with Moses. Jehovah appeared "in the door," to call them out "and they both came forth." It was under these circumstances that judgment was pronounced. Jealousy invites trouble.

(3) THE KEY FACT: GOD'S WAYS ARE BOTH LOVING AND JUST.

When Aaron turned to look at Miriam, he saw "she was leprous." Shocked at the sight, he cried out: "Let her not be as one dead." That he also heard an accusing voice of conscience is indicated by his penitent wail to Moses: "We have done foolishly." Moses prayed: "Heal her now, O God."

Prayer was answered, but not until Miriam had borne deep humiliation by being shut outside the camp seven days. She was then permitted to return, healed. This was the last public event in her life. She died a short time later at Kadesh and was buried there.

God's justice and mercy are great themes of the Bible. These are parental qualities. Normal parents love their children dearly, but will not hesitate to exercise stern discipline when occasion demands. If there is a love of God, there is also a justice of God!

Mrs. John Nall relates this incident: "Many years ago an alleged horse thief was brought up for trial in a rough-and-tumble Western frontier town. Before the proceedings began, the judge gave his instructions to the jury:

" 'Ladies and gentlemen, this here is a democratic country, and this feller is supposed to get a fair trial. You'll have to listen to the testimony and decide the verdict, guilty or not guilty. But remember one thing. There's somebody bigger'n you and me. There's a divine justice, above and beyond this courtroom, an Eternal Providence lookin' down here, and He ain't gonna be took in by no lyin' hoss thief!'

"That poor culprit probably never had a chance; perhaps he got justice, and perhaps injustice. But the moral is firm. God has never been fooled by a man, woman or child! His justice is constant and unerring."

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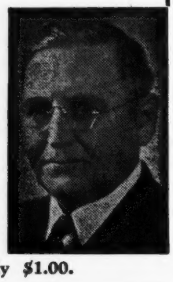

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LESSON NUMBER FIVE

July 14, 1957

JETHRO, A GREAT STATESMAN

Exodus 2:15-22; 4:18-20; 18:1-27.

MEMORY TEXT: "And Jethro rejoiced." Exodus 18:9.

The general plan and pattern of the lesson is as follows:

A. Moses an overworked judge. Exodus 18:13.
B. Jethro gives wise counsel. Exodus 18:17-19.
C. Moses accepts Jethro's advice. Exodus 18:24.
D. A new political and judicial system is born. Exodus 18:20.

(1) THE KEY WORD OF THE LESSON IS "COUNSEL."

The People's Bible Encyclopedia says: "Moses fled from Egypt to the land of Midian. Here he married the daughter of Jethro, whose sheep he kept for forty years. According to the Arabians and Greeks, the city of Midian was on the Arabian side of the Arabian Gulf where, in all probability, lay the true land of Midian."

This background, explaining Jethro's origin, is vital to the lesson at hand. When he came to visit his daughter and son-in-law, he discovered a situation that worried him. Moses was sitting "from morning unto evening," pouring out his energies as judge of a petty court. Modern judges sit from 10 to 4 and only on certain days of the week.

Others did not dare counsel or rebuke Moses over the matter, but Jethro's position was different. "And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away ... for this thing is too heavy for thee."

(2) THE KEY VERSE IS EXODUS 18:24.

"So Moses hearkened to the voice of his father in law, and did all that he had said."

A well-known writer says: "Jethro was great and he was good. He was also a man of common sense. His name, which was really Reuel, means 'excellence' or 'friend of God.' He led Moses to a new policy, to the sharing of responsibility for government and justice."

The congregation was broken down into groups with deputies appointed to hear grievances and decide problems, sparing Moses many details, leaving him to sit as a supreme court. Thus did Jethro lay the foundations of a new political organization and at the same time extend the life span of Moses.

Dr. Edward Elson is pastor of the Presbyterian Church attended by President and Mrs. Eisenhower. He says upon reaching Washington, an admiral in his congregation gave him counsel:

"You concentrate on the big things. Get a good minister to be your executive officer and share in administrative and pastoral duties and let us laymen do the laymen's work. You do the preaching, praying, writing and policy recommending."

God had the right man (Jethro) at the right place at the right time. The timing was perfect. Forces were working in Moses' behalf, which he himself did not understand. So it is, with the child of God, completely dedicated to the Father's will.

(3) THE KEY FACT: WISE MEN ACCEPT COUNSEL.

No truly wise person thinks he knows it all! To listen is to learn. Moses saved himself and his people, by being big enough to know good advice when he heard it and to be guided accordingly. His nation would have slid into anarchy had he not accepted Jethro's counsel.

Dr. F. B. Meyer says: "It was better to set all these men to work than to do all their work. It evoked talent; it ennobled them by placing them in positions of responsibility before their fellows; it drove them to personal dealings with God; it inspired them with a fellow feeling for Moses; it turned critics into sympathizers and companions. This policy was that which the apostles adopted when the business of the church had so grown upon their hands as to engross too much of their time and energy. They could no longer combine the serving of tables with the ministry of the Word."

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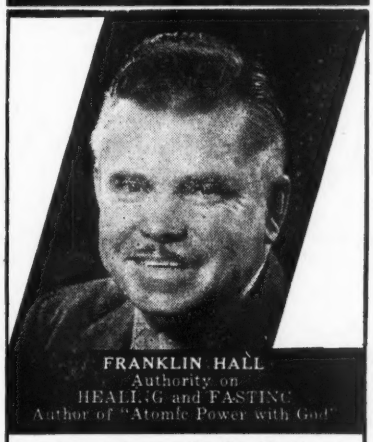

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